



MEDIEVAL GERMAN TEXTS IN BILINGUAL EDITIONS • I

SOVEREIGNTY AND  
SALVATION IN THE  
VERNACULAR,  
1050–1150

*Das Ezzolied, Das Annolied,  
Die Kaiserchronik, vv. 247–667,  
Das Lob Salomons, Historia Judith*

*Introduction, Translations, and Notes by James A. Schultz*

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**DAS EZZOLIED**

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**DAS LOB SALOMONS**

**HISTORIA JUDITH**

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## FOREWORD

The Medieval German Texts series is designed for classroom use in German and Medieval Studies as well as for the more advanced scholar in fields adjacent to that of German literature: the historian, latinist, theologian or romanist who wishes to extend her reading and research across those largely artificial borders that still divide medievalists unnecessarily. To this end we want to make available, in modern English translation as well as in the original, texts from the mid-eleventh to the end of the fifteenth centuries which are not yet part of the general study and discussion of vernacular European literature and which at the same time are particularly likely to contribute new and special perspectives to that discussion once they have become more generally known and available.

True, there is no shortage of modern English translations of medieval German texts, from “pre-courtly” epic verse narrative to thirteenth-century lyric poetry and from minor Arthurian romance to late medieval mystic prose or satire in verse. Some of these translations, particularly those of “classics” like Wolfram von Eschenbach’s *Parzival* and *Willehalm*, Gottfried von Strassburg’s *Tristan*, or the *Nibelungenlied*, are very good indeed and have served their purpose well; others are not so good, long out of print or otherwise not readily available. But anyone taking the trouble to assemble and peruse this small virtual library would get at least a superficial impression of how some of the main genres of Western medieval literature in the vernacular are represented in this particular vernacular, Middle High German.<sup>1</sup>

At the same time, the positive aspects of this state of affairs only partly disguise two general deficits that become apparent once we ask ourselves to what extent our hypothetical reader has been enabled to understand and

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<sup>1</sup> The term is here used loosely to cover the four and one-half centuries indicated above, without the customary and always debatable subdivisions, including “early modern” toward the end. For a concise survey of major trends and changes in this mega-period see my article, “Middle High German Literature,” listed below in the bibliography to this volume. Treatment of individual authors and (anonymous) texts in the *Dictionary of the Middle Ages* is very uneven, and inquiring minds will fare much better with the *Verfasserlexikon*, cited in the same bibliography.



## X FOREWORD

appreciate what, apart from their language, may be specifically German about texts written in German during that period. First of all, choices have been guided on the whole by a concept that privileges “major” works and the “belles lettres,” whatever that may mean in medieval terms, or to put it differently, selections have concentrated on the kinds of texts that constitute German examples of what could be called the international canon of “high-culture” genres and themes. It seems therefore that the time has come to draw attention to forms of writing and literary expression which may serve better to highlight some of the differences that characterize the process in which German evolves in its own particular way as the writing class’s vehicle of literary and cultural expression within the shifting borders and under diverse political, social or cultural conditions in various parts of the Empire.

The second major deficit, from this point of view, is the exclusion of the Middle High German original from most of these publications. Such decisions depend on the intended audience, of course. Translations that represent the text on their own have their place in this area of linguistic mediation between cultures just as they do in any other. When, however, the primary target is a predominantly academic audience, it ought to be given the incentive as well as the opportunity to consult the original along with the translation. By the same token, the primary purpose of such translations becomes to facilitate such access, allowing readers to engage the original German according to their own special needs and at their own pace.

In line with general TEAMS policy, the price of the volumes in this new series will be kept low with an eye particularly to the student. In terms of content, they should appeal to student and scholar alike through their focus on what is, from a Pan-European point of view, “different” in a variety of possible ways, exemplifying something not easily found in other vernacular literatures of the same period. That may be an unusual generic configuration; a special perspective on an international theme or a particularly interesting response to the common Latin tradition; a form of transmission or intertextuality not known from elsewhere at that time but of general significance for the development of vernacular writing; and, not least, a special kind of author or intended audience.

For the early period, such differences are self-evident as a matter of comparative chronology. Not long after the first flowering of vernacular writing had come to a halt in Anglo-Saxon England and in the largely isolated monastic communities that created or recorded texts in what is

known as Old High German, the southern and western regions of the German-speaking area entered a second period of substantial and, in terms of the vernaculars, remarkably original composition of religious verse and prose, mostly monastic in origin but often with strong overtones of political, even dynastic, and social engagement and hardly comparable at all to the early literary production in French, Anglo-Norman, Provençal or (slightly later) Old Norse. That is the reason why the first two volumes of the series are designed to showcase some of this literature from the period from roughly 1050 to 1150. Professor Schultz's introduction to this, the first, volume describes some of the phenomena that are characteristic not only of the texts he has selected and of their contexts but of this whole phase of vernacular writing at various ecclesiastic centers. The second volume, with a translation and introduction by James A. Rushing, Jr., will be devoted exclusively to the biblical poetry of the *inclusa*, Frau Ava, who died in 1127 and who is the first woman, as far as we know, to have put her name to a substantial body of vernacular verse during the western Middle Ages.

Further volumes in this series will not follow any particular chronological order. Obviously, much depends on the availability of expert translators, and the editorial board welcomes suggestions and proposals.<sup>2</sup> These bilingual editions will present, on facing pages, the text of the original in the standard critical edition minus its scholarly apparatus, and a translation in straightforward English prose which reproduces meaning as faithfully as possible, compatible with modern idiomatic usage. A brief introduction, accompanied by an equally brief bibliography, will situate the text in its historical environment, including particularly its transmission. Explanatory notes will be kept to a minimum, confined primarily to essential background information; special features of the manuscript evidence such as pictures; corrupt text passages or especially difficult translator's decisions. Since pictures are an integral part of the representation of the text wherever

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<sup>2</sup> High on our own list of *desiderata* is Thomasin von Zerclaere's didactic verse tract, *Der welsche Gast*, which Thomasin, a trilingual Friulian, composed in 1215/16 and addressed to the German-speaking lay nobility, the "literary public" to the northwest. It is, among other things, the oldest extant vernacular text whose author included a complementary program of illustrations to enhance the effectiveness of his overall message.

## XII FOREWORD

they occur,<sup>3</sup> *Medieval German Texts* will reproduce this pictorial component of the manuscript tradition in one form or another. In some cases, such as Frau Ava, reproductions can be included in the volume itself. Richer and more diverse traditions, like that of Thomasin's work, may be stored on the TEAMS web site.

With this series we offer students and scholars of the Western Middle Ages access to German vernacular texts and textual traditions that should be known more widely. Partly for their own sake, but particularly also because they shed significant light on the process of vernacularization that took place everywhere and promise to help foster the kind of cooperation among disciplines that is at the heart of the medievalist enterprise.

PRINCETON, DECEMBER 1999

MICHAEL CURSCHMANN

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<sup>3</sup> This material has been compiled and catalogued systematically since the early 1960s by the Kommission für Deutsche Literatur des Mittelalters at the Bavarian Academy of Sciences in Munich, and the first volumes have appeared in this decade: Hella Frühmorgen-Voss and Norbert H. Ott, *Katalog der deutschsprachigen illustrierten Handschriften des Mittelalters*, 3 vols. to date (Munich: C. H. Beck, 1991; 1996; 1999 [vol.3, 1–3]).

## INTRODUCTION

Writing in German began about 750 in the language we now call Old High German. The missionary work of the Carolingian Church provided the initial impetus for this innovation, and the efforts of Ludwig the German to consolidate his rule in the eastern empire inspired the production of texts a century later. Shortly after 900, however, reasons to write in German seem to have lost their force, and, except for a few isolated efforts, such writing ceases. When it resumes, shortly after 1050, the language has changed considerably, into what is known as Middle High German (MHG), and the cultural context that supported writing in the vernacular has changed as well. The texts in this volume are among the first to have been written in this new context. Although they are the first, they are nevertheless texts of great power, and include two, the *Ezzolied* and the *Annolied*, that would be on anyone's list of the monuments of medieval German literature.

But these are not the principal reasons for offering them in English translation. We do so rather in the belief that they will be of interest to medievalists who might not have access to them in the original. We believe they will be of interest because they represent a kind of writing — at the intersection of ecclesiastical and secular power, drawing on the whole range of medieval Latin learning, yet written in vernacular verse — that is not found elsewhere in the European Middle Ages. In addition, they may be of use in teaching since, although relatively short, they illustrate a great number of characteristic medieval ways of writing and can be directly linked to a number of quite remarkable historical figures.

Because it offers the easiest way of introducing the individual texts, I will begin by describing their production and transmission. To an extraordinary extent, these texts were subject to expansion, revision, appropriation, and other forms of what has been called “productive reception.” I will turn then to questions of intellectual tradition and poetics. These texts find remarkably effective means of expressing the Latin learning of their age in a MHG vernacular that was just beginning its career as a medium for written poetry. Finally I will try to describe something of the cultural context that enabled this new synthesis. With bracing directness these texts represent

## 2 INTRODUCTION

the concentration of political, ecclesiastical, and cultural power in the centers where they were produced.

### PRODUCTION AND PRODUCTIVE RECEPTION

Although the *Ezzolied* is probably the oldest text in Middle High German, we are surprisingly well informed about the circumstances of its composition. One source of this information is the first strophe of the later, expanded version of the text, which tells us that Gunther, bishop of Bamberg, commissioned one of his clerics, Ezzo, to write the text of a song and that Wille composed the tune. Ezzo's song must have been written, then, during the years of Gunther's episcopate, 1057–65. A second source, the *Vita Altmanni*, the Latin life of another bishop, reports that a "canon and scholar" named Ezzo "composed a song about the miracles of Christ in his native tongue" on a pilgrimage that Bishop Gunther led to the Holy Land in 1064–65 — although scholars have wondered if the song might have been composed earlier and only sung on the pilgrimage. This double record, in German and in Latin, provides us with more detailed information about the composition of the *Ezzolied* than we have for almost any other MHG text, including the most famous. It suggests that contemporaries recognized the *Ezzolied* for the pathbreaking accomplishment that it was: the first poetic text of the high Middle Ages to join Latin learning and the German vernacular.

The *Ezzolied* survives in two versions. The earlier version is fragmentary, breaking off just before the end of the seventh strophe. It is known to scholars as the *Straßburg Ezzolied* after the location of the single manuscript in which it is found. It celebrates the glory of God in the Creation, remembers the Fall and the night of sin that followed. The later version, assumed to have been written 1120–30, is known as the *Vorau Ezzolied* since it is found in a manuscript in Vorau (in Styria, Austria). Unlike the earlier version, the later one is complete. It is also expanded. The last, seventh strophe of the earlier version corresponds to the eleventh strophe of the later version, indicating that four strophes have been added to this section of the poem. The entire text comprises thirty-four strophes. The later *Ezzolied* falls into three roughly equal sections, the first devoted to the time from the Creation to Christ's birth, and the second to Christ's life on earth; the third is a hymn to the miracle of salvation accomplished by Christ's death on the cross, rich in Old Testament prefiguration and

allegorical elaboration. By far the largest part of the scholarship on the *Ezzolied* has exhausted itself trying to reconstruct the missing parts of the fragmentary original by selecting parts of the later version felt to be Ezzo's work. Unfortunately, consensus has not been achieved. Here we have offered each version as it is actually transmitted: the earlier fragment free of any speculative reconstruction; the later expansion in its entirety.

The versions differ not only in length but also in other ways, as can be seen by comparing the first two strophes of the earlier version with the corresponding three strophes (2–4) of the later one. They differ in genre. The earlier version, in which the strophes are of the same length, was meant to be sung, while the later version, in which each strophe is of different length, was probably not. They differ in their esthetic ideal. The earlier is balanced and restrained. The first two strophes, of equal length, are devoted to the Old and the New Testaments respectively; this contrast comes to a point in the concluding lines, which are identical except for the very last word: in the first it is *eron*, the “glory” of the Old Testament; in the second it is *gnadon*, the “grace” of the New. The later version is expansive and didactic: two strophes have grown to three; lines have been added admonishing us to glorify the Lord and keep the Sabbath (4.6–10). The two versions differ in thematic emphasis, the earlier placing more weight on the typological relation of Old and New Testaments, the later on the grace promised by the New. The later version takes the first strophe of the earlier version, which had been devoted to the Old Testament, and infuses it with the New: the last word is no longer “glory” but “grace” (2.8), which has slipped in earlier as well (2.5). They envision different audiences. The earlier version expects an audience that is aristocratic, addressing itself in the very first line to *iu heron*, “you lords,” while the later version, addressing itself to *iu allen*, “all of you” (2.1), seems to have a more general audience in mind. The earlier version is a song in praise of salvation addressed to a noble audience presumed to possess the intellectual background to appreciate its learned restraint. The later version is an expansive rhymed sermon addressed to all and placing greater stress on the hope of grace.

The *Annolied* appears at first glance to be a life of Anno von Steußlingen, archbishop of Cologne from 1056 until his death in 1075. But it is actually something more and different. It falls into three parts. After a prologue strophe, the first section (strophes 2–7) offers a condensed salvation history: the Creation, Fall, Incarnation, and Crucifixion are recorded; the apostles are sent out into the world; saints and martyrs are

#### 4 INTRODUCTION

dispatched to Cologne where they establish a tradition that culminates in St. Anno. The second section (8–33) presents world history: the beginning of cities is followed by four empires; the strophes on Rome, which gets most of the attention, are monopolized by Caesar and particularly by his relations with the German tribes; the rule of Augustus leads to the birth of Christ; Peter converts Rome and dispatches missionaries to Cologne, who, as bishops, establish the line that culminates in Anno. The third section (34–49) is devoted entirely to Anno, but rather than a standard narrative saint's life, it offers selected snapshots: his works of charity, his power as regent for the underage emperor Henry IV, his tribulations, a vision, his death, and a posthumous miracle. The *Annolied* is clearly concerned to promote the figure of Anno, perhaps to improve his reputation among the people of Cologne, perhaps to further the effort to have him canonized. But it is also devoted to the empire, recounting its origin, elaborating the role of Caesar, particularly his relation to German tribes, and expressing anguish at the toll taken by the Investiture Controversy. Cities, particularly Cologne, are another thematic focus: the first two sections culminate in Cologne; the second begins with an account of the "origin of cities" (8.2); the German episcopal sees are traced back to their Roman foundation. The *Annolied* is a thematically complex and, as will become clearer below, carefully constructed work that packs an immense amount into a relatively small compass: classical and Christian learning, ancient and modern history, imperial, national and local politics.

Unfortunately, we have little certain information about its composition. Based on the historical events it mentions and its relation to other texts, one assumes it was written between 1077 and 1101. The author is unknown. It may have been written in Cologne, which figures prominently in the poem, or, more likely, in the nearby monastery at Siegburg, which had been established by Anno and which was the site of his grave. The monastery at Siegburg was without equal in the region as a scholarly and literary center and had a vested interest in promoting the reputation of the bishop who was interred there. No manuscripts of the *Annolied* survive, and we would not know of the text at all were it not for the efforts of two early modern scholars, the Dutch humanist Bonaventura Vulcanius, who published lines 2.1–5.4 in 1597, and the great poet and poetician Martin Opitz, who published the complete text — with a Latin preface and commentary — in 1639.

While the *Annolied* does not seem to have been well known in the Middle Ages, about 250 lines received wide circulation since they were



adapted and incorporated into the *Kaiserchronik*, or *Chronicle of the Emperors*, a text that enjoyed considerable popularity. It was written in Regensburg by one or more anonymous authors, perhaps beginning as early as 1126 but more likely closer to 1150. A copy of the *Annolied* may have been in the possession of Kuno, who had been abbot of the monastery at Siegburg before becoming bishop of Regensburg (1126–32) and who may have brought the text with him when he journeyed south to assume his episcopal duties. If the *Annolied* is the first text to exploit the learned tradition of secular history for vernacular writing, but still coupled with salvation history, the *Kaiserchronik* was the first to abandon the salvation-historical framework and let secular history stand on its own. The *Kaiserchronik* is a chronicle of *emperors*, beginning with Caesar (not with Augustus and the birth of Christ) and continuing into the twelfth century. It seems to have filled a need for the German elite, since it was copied many times, continuations were written to bring it up to date, it was translated into Latin and adapted into German prose.

Whereas the *Kaiserchronik* usually abbreviates the material it takes from its sources, it expands what it has from the *Annolied*. It magnifies Caesar's opponents, German and Roman, thereby increasing the glory of the empire that can defeat them. It has a good deal more to say about the foundation of the cities on the Rhine and the battles around Trier, thereby adding information on specifically German history. It also changes the treatment of the dream in which the prophet Daniel sees four beasts proceed from the sea. While the *Annolied* takes the beasts to represent four empires, in the *Kaiserchronik* the beasts represent emperors, the third being Caesar. The focus is now on Caesar and his establishment of the Roman empire as a fulfillment of Old Testament prophecy. Each of the changes the *Kaiserchronik* makes to the text it adopts from the *Annolied* serves to magnify the empire and Germany.

Unlike the *Ezzolied* and the *Annolied*, each of the remaining texts in this volume is transmitted in only one version. All are anonymous, and all must have been written before the last quarter of the twelfth century, when they were incorporated into the Vorau manuscript, Cod. 276, the single manuscript in which they are found. Otherwise nothing is known about the circumstances of their composition. The *Lob Salomons* is made up of a series of scenes whose function is more iconic than narrative. The two principal scenes are in the center: the construction of the Temple, including the story of a dragon that directed Solomon to the tool that enables him to build the edifice without iron; and the visit of the Queen of Sheba, which

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provides an opportunity to describe various elements of Solomon's magnificent court. The central scenes are preceded by a brief account of how Solomon, offered the choice between riches and wisdom, chose wisdom and are followed by praise of Solomon as prince of peace.

The *Historia Judith* comprises two parts that must originally have been separate poems, known to modern scholars as *Die drei Jünglinge im Feuerofen*, or *Three Youths in the Furnace*, and *Die ältere Judith*, or *Earlier Story of Judith* (so called to distinguish it from a longer, presumably later, apparently unrelated version of the Judith story, which follows immediately in the Vorau manuscript). They survive, however, only in the Vorau manuscript, where they appear as a single text with the title *Historia Judith*. In the first part, an Old Testament narrative has been recast as a story of Christian martyrs. Three youths come to Nebuchadnezzar and attempt to convert him from his idolatry to Christianity. They are thrown into an oven, miraculously saved from harm, and many witnesses convert. In the second part, an Old Testament narrative has been recast as a heroic lay. The heathen general Holofernes, besieging Bethany, is attracted to the pious Judith and marries her. She gets him drunk at the wedding feast, prays while he sleeps, and receives instruction from an angel to cut off Holofernes's head and return to the city. The text breaks off here. The occasion for joining these two otherwise unrelated stories may have been the name Nebuchadnezzar, which belongs both to the Babylonian king who attempts to kill the youths and to the Assyrian king who dispatches his general, Holofernes, to destroy the Jews. The connection between the two is strengthened by the inclusion in the second section of six lines from the first (5.11–16, 13.3–8). Although these lines make little sense in their new context, they do introduce the name Nebuchadnezzar into the story of Judith. If Nebuchadnezzar is the common element, then the *Historia Judith* presents two episodes from the story of an impious and unjust king.

Although the texts that are translated in this volume were written at different times and places and for different purposes, all of them appear, in one form or another, in the largest and most important collection of early MHG texts, the famous Vorau manuscript, Cod. 276. The manuscript was written in the last quarter of the twelfth century, possibly in Regensburg or in Vorau itself. It begins with a large historical text, the *Kaiserchronik*, including, of course, that section adapted from the *Annolied*. A series of texts mostly on Old Testament themes follows, beginning with German versions of Genesis and Exodus and including the *Lob Salomons* and the *Historia Judith*. The end of this section is marked by a second historical

text, Pfaffe Lambrecht's *Alexanderlied*, in its proper chronological position. This is followed by a series of texts on New Testament themes, including the later, expanded version of the *Ezzolied* and ending with an allegorical description of the Heavenly Jerusalem and prayers. The Vorau manuscript combines secular and religious texts in a salvation-historical framework, stretching from the Creation to the Last Judgment.

Since the Vorau manuscript contains the latest extant version of all the texts in this volume (except the *Kaiserchronik*), it offers evidence for the process of revision and appropriation by which older texts were adapted for a new context. It contains the later, expanded version of the *Ezzolied*, written sixty years after the first with different thematic emphases and addressed to a different audience. It contains the part of the *Annolied* that had been selected and adapted for inclusion, decades after its original composition, in the *Kaiserchronik*. In the *Historia Judith* the scribe has copied out two texts that must originally have been independent, but are now joined together, given a single title and thus a new meaning. In each case older texts have been preserved but at the same time changed in important ways to accommodate different contexts of reception. This "productive reception" is a sign of the value attached to the older texts: they are not discarded and replaced but re-produced and reused.

In the process, they are also used up. With the exception of the *Kaiserchronik*, each of the texts in this volume is transmitted in only a single manuscript. And, again with the exception of the *Kaiserchronik*, the Vorau manuscript represents the last time that any of the texts in this volume was copied. Although the reuse of the early MHG texts suggests that they were valued, they appear to have lost their value at the end of the twelfth century, when the fashion for secular texts based on French models swept over Germany. This fashion was establishing itself in the western regions in precisely those decades when the Vorau manuscript was being compiled in the east. Indeed, the Vorau manuscript did not remain untouched by this new vogue. In Pfaffe Lambrecht's *Alexanderlied* it has included the first German narrative to be based on a French source, the harbinger of things to come.

The Vorau manuscript provides a convenient summing up of the early MHG corpus. It is organized to highlight the two paramount themes: salvation history and secular sovereignty, particularly the history of the empire. It illustrates the "productive reception" of early MHG writing: texts first written 50–125 years earlier are included, but in later adaptations or as part of later texts. And it marks a chronological boundary: the scribe

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who copied out the religious texts in the Vora manuscript was the last to have shown any interest in preserving them. The future lay not with the religious texts but with the secular ones, the *Kaiserchronik* and Lambrecht's *Alexanderlied*, which continued to be copied and adapted. When the composition of religious texts in German begins again in earnest in the thirteenth century, it does so without reference to the impressive achievements of the eleventh and early twelfth centuries.

### LATIN LEARNING AND VERNACULAR POETRY

Since the writers of the texts in this volume were highly educated clerics, it is hardly surprising that they are completely at home in the Latin learning of their age. What is remarkable is the extent to which they incorporate this learning into vernacular texts. Naturally, they draw on Scripture. Biblical narratives form the basis of the *Lob Salomons* (1 Kings 2–10; 2 Chronicles 1–9) and the *Historia Judith* (Daniel 3; Judith). Biblical references and citations appear at every turn, some of them in Latin: “Antiquus dierum” in the later *Ezzolied* (17.1) is from Daniel (7.9, 13, 22); *Lob Salomons* line 22.10 is a partial translation of Psalm 115.17; *Annolied* 44.6 is a German version of Job 2.7. The early MHG writers are also familiar with apocryphal traditions. Some of these are widely known, like the Harrowing of Hell, from the apocryphal Gospel of Nicodemus (*Annolied* 4.9–11; implied in the later *Ezzolied* 23.1–4). Others are less familiar, like the story of the dragon in the *Lob Salomons* (6–9), ultimately of Talmudic origin.

Just as important are traditions of biblical exegesis. When the later *Ezzolied* states that “God in his might creates a great multiplicity of signs” (5.1–2) it invokes a fundamental principle of medieval hermeneutics: that God, having created these signs, expects us to read them, and that if we do so correctly, we will discover other, true, allegorical significations. After describing the splendors of Solomon's court, the *Lob Salomons* offers such an allegorical reading: it tells us that Solomon “signifies God” (20.1), that the queen who visits him “signifies *ecclesia*” (21.2), and that Solomon's servants “signify bishops” (22.2). Both the *Ezzolied* and the *Annolied* understand that Moses leading the Israelites out of Egypt into the Promised Land “signifies that which is Christian” (later *Ezzolied*, 28.1): Christ leading the faithful “gently and swiftly into the blessed land of paradise” (*Annolied*, 49.25–26).

A related exegetical tradition sees a typological relation between figures and events of the Old Testament and those of the New. Old Testament events “prefigure” their New Testament “fulfillment.” Since the one who comes from Bozrah about whom Isaiah asks (Isaiah 63.1–2) was believed to prefigure Christ, the later *Ezzolied* can state that the risen Christ simply is “the lord who came out of Bozrah” (24.1–2). The writers expect their audiences to be familiar with these traditions. Only if one knows that Solomon prefigures Christ and that a dragon can signify the devil can one appreciate what it means for Solomon to defeat the dragon in the *Lob Salomons*. Only if one knows the tree in the Garden of Eden prefigures the Cross can one have any idea what the later *Ezzolied* means when it claims: “Death arose from a tree. By a tree it was defeated” (21.9–10). Much of the power of the end of the *Ezzolied* results from way the poet piles sign upon sign, each of which “signifies” richly according to established allegorical and typological conventions.

While the Bible and its interpretation provide the basis, other learned traditions figure as well in the early MHG texts. The *Ezzolied* is infused by the *logos/lux/vita* theology that developed out of the gospel of John. The *Annolied* claims that “all creation” (the macrocosm) “is contained in humankind” (the microcosm) (2.12), a teaching of the Greek Church Fathers transmitted to the Latin West by John Scotus Eriugena. The later *Ezzolied* offers a variant of this idea that can be found from India to Ireland, and from ancient Greece to Slavic literatures, according to which the various parts of a human being were created out of various specific elements: stones become bones, grass becomes hair (5). Historical texts draw on historical sources. The *Kaiserchronik* is indebted to a medieval chronicle, the *Gesta Trevrorum* (which itself took from the *Annolied*!) for the material it adds on the history of the cities on the Rhine and the battles around Trier. The *Annolied* poet draws on the *Historia de preliis*, a tenth-century adaptation of a late-classical account of Alexander’s life, for his representation of Alexander (14–15), on Virgil for his treatment of the Greeks and Trojans (22–23), and on Lucan both for his information about the conflict between Caesar and Pompey (25–27) and for the precise metaphors which he uses to characterize eleventh-century battles (*Annolied* 40.13–16 translates *Pharsalia* 1.2f.).

Although the texts in this volume will strike many modern readers as poorly organized, that is only because they are organized according to criteria that are no longer familiar to us. These too are drawn from the learned traditions of the Middle Ages. The *Annolied* exploits a tradition of

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allegorical exegesis going back to Jerome, according to which the four animals that the prophet Daniel sees in a dream (Daniel 7.1–28) represent the Babylonian, Persian, Macedonian, and Roman empires. The dream provides the framework for telling the histories of those four empires (12–33), each of which is introduced with a description of its signifying animal. Not only that: within the story of Rome, the dream also provides the framework for recounting Caesar's conquest of the German tribes. More or less explicit markers indicate that each tribe corresponds to one of the empires identified by Jerome: the Swabians to the Babylonians (19.9–13 hints back to 12.5–6); the Bavarians to the Persians (20.15–18: Armenia was believed to lie in Persia); the Saxons to the Greeks (21.5–8); and the Franks to the Romans (22.1–23.24). Ideologically this use of Daniel's dream represents what we would consider secular history as the fulfillment of biblical prophesy. Structurally the dream allegory organizes nearly half of the *Annolied*.

Both the *Ezzolied* and the *Annolied* rely on Christian number symbolism to provide overall coherence. The *Ezzolied*, in its later version, comprises 34 strophes — which is appropriate because, as the text itself reminds us, Christ “lived among us thirty-three years . . . and half of the thirty-fourth” (20.9–11). The *Annolied* ignores the half year and highlights thirty-three, also seven (days of creation, deadly sins, gifts of the Holy Ghost). The first section of the poem, devoted to salvation history, ends in strophe seven. The second section, devoted to world history, ends with strophe thirty-three. The third section, devoted to Anno's life, concludes with strophe seven-times-seven: forty-nine. These numbers have not only a general but also a particular significance. Anno was the thirty-third bishop and the seventh *saint* bishop of Cologne — as we are told in the thirty-third strophe!

While the texts in this volume participate in a sophisticated universe of Latin Christian learning, the language in which they are written was not Latin but German. We call this language Middle High German, and, since the term helps define this TEAMS series, perhaps some words are in order on what it means. Middle High German differs most noticeably from its predecessor, Old High German, in that the older language employs the full series of vowels in its inflectional endings, while MHG allows only *e*. Conveniently for purposes of illustration, the earlier *Ezzolied* has retained some of the older forms: verbs like *mahti* (4.8), *richeson* (5.10), and *lerta* (7.5); nouns like *eron* (4.11) and *hello* (5.11). The later *Ezzolied* modernizes these into the forms one would expect to find in a MHG text: *mohte*



(7.8), *richesen* (9.10), and *lert(e)* (11.5); *eren* (7.11) and *helle* (9.11). That the texts are not yet modern New High German is most obvious in that they have not yet undergone two vowel changes that distinguish these two stages of the language. They exhibit a series of long vowels (*i*, *u*, *ü*; conventionally spelled *î*, *û*, *iu*) that have since become diphthongs (*ei*, *au*, *eu*). The *Kaiserchronik*, for example has MHG *Rîn* (375) rather than modern *Rhein*, *sû* (372) instead of *Sau*, and *Diuze* (381; the *iu* is long *ü*) rather than *Deutz*. At the same time they retain a series of diphthongs (*ie*, *uo*, and *üe* — often spelled *uo*) that are now long vowels (*i*, *u*, and *ü*). The *Kaiserchronik* has *vier* (330), which we still spell the same way, although we now pronounce *ie* as long *i*, *fuoren* (332) which has become *führen*, and *kuonen* (364; this *uo* is actually *üe*), which would now be *künnen*.

Although the texts in this volume are among the first to have been written in MHG and although their composition stretches over nearly a century, they are shaped by a remarkably coherent poetics, one quite different from that which is found in the better-known texts written in the decades around 1200. The basic metrical unit of the early MHG texts is the four-stress line. Yet it is treated very casually: in close proximity, the *Historia Judith* offers a line of six syllables, which is most naturally read with only two stresses (6.10), and another of seventeen syllables, which reads easily as a nine-stress line (5.16). The lines are rhymed as couplets, yet here too the effect is remarkably casual since assonance is accepted along with pure rhyme. Of the nine rhymes in the magnificent first strophe of the *Annolied*, only three are pure. In every text except the *Kaiserchronik*, the rhymed couplets are grouped together into strophes. The term is used rather loosely, since, except in the earlier *Ezzolied*, the strophes within each text vary considerably in length. Nevertheless, these “strophes” were clearly meaningful units to those who composed and copied them. The writers of the later *Ezzolied* and the *Annolied* rely on the division into strophes for their number symbolism. The scribes who copied the texts into the surviving manuscripts preserve the division into strophes, marking the beginning of each with an initial.

The most striking stylistic feature of these texts is their pervasive parataxis. In the first strophe of the later *Ezzolied*, only two clauses are connected through the grammatical subordination of one to another (hypotaxis) — lines 5 and 6 by *want*, “because,” and lines 9 and 10 by *duo*, “when” or “then.” Otherwise the strophe comprises a series of short, independent clauses (parataxis). Since each clause is the length of a line or a couplet, syntactic and poetic boundaries reinforce one another. The



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absence of explicit connections also occurs *within* a sentence (asyndeton). The first line of the strophe, *Der guote biscoph Guntere vone Babenberch*, stands in apposition, but without any grammatical connection, to the first word of the second line, the subject of the sentence, *der* (literally: “The noble bishop Gunther of Bamberg, *he* commissioned . . .”). The prevalence of parataxis and asyndeton and the predominance of sentences that are just as long as a line or a couplet give the early MHG texts their fundamental stylistic character. They are built up of a series of small, independent units (clauses, lines, couplets) that stand next to each other but that do not stand in any explicit causal, grammatical, or logical relation to one another. The relations among these small pieces are implicit and spatial rather than explicit and grammatical. In translating I have tried to preserve this character by resisting the temptation to add conjunctions and thereby create longer, more complex sentences than exist in the original.

Not only do these texts avoid complex sentences; they also disdain elaborate ornament. Nouns ordinarily appear without attributive adjectives or genitive modifiers. Compound nouns are rare. The seventy-six lines of the earlier *Ezzolied* contain eighty German nouns, not one of them a compound. Only five are modified by attributive adjectives. This reticence heightens the significance of those adjectives that do occur. *War*, “true,” appears three times: it imbues both the “true account” Ezzo promises to give (1.2) and the light metaphors to which he is devoted — God’s son is the “true sun” (6.12) — with the unassailable truth of the “true God” (3.1). Similarly, because compound nouns (and adjectives) are so rare, those that do appear carry more weight than they otherwise might. Ezzo creates compounds that, although few, are particularly striking: *nebilvinster* (6.8), “mist-dark”; and in the later version *werltwuostunge* (12.10), “world-desert,” and *nagelgebente* (21.2), “nail-bonds.”

This is not to say that the poets eschewed all ornament. But the poetic figures they favored are those congenial to the basic style of the texts: alliteration, anaphora, lists, and parallel structures. The first strophe of the *Annolied* begins with the alliteration of *dikke* and *dingen* in the first two lines and of *burge brêchen* in line 4. Lines 3–6 are joined by anaphora, each line beginning with the same word, *wî*, “how.” These same lines also comprise a list, a list of features that amounts to a definition of Germanic heroic poetry. The lines also share a parallel structure: each begins with *wî*, and each ends with a verb. Other forms of repetition also occur: in the *Lob Salomons* strophes 15 and 16 begin with the same line, 7 and 9 with nearly the same line. Alliteration, anaphora, lists, parallel structures, and other

forms of repetition establish connections between words or clauses that are aural and spatial rather than semantic, grammatical, or logical. As such they are in harmony with the basic paratactic, asyndetic structure of the verse, which, similarly, fosters implicit, spatial relations.

As highly educated clerics, the authors of the texts in this volume were certainly familiar with ways of writing in Latin that are syntactically complex and highly ornamented. Occasionally they will produce something similar — like the sentence that takes up most of the pivotal strophe 7 of the *Annolied*, which represents *syntactically* the reciprocal relation of Anno and Cologne. Writers can produce such sentences. But, with rare exceptions, they prefer a quite different stylistic ideal. That ideal is not musical or painterly but architectural. Its power comes from the static arrangement of compact blocks, each one laden with meaning, and from the effective use of a small number of devices. It is more likely to inspire awe than delight. As a consequence the early MHG texts have a much different feel from the more familiar works written around 1200, with their pure rhymes and polished meter, their longer periods, flexible syntax, and delight in artifice. However, the early MHG style is not an imperfect forerunner of Gottfried and Wolfram. It is a coherent and effective style in its own right.

This style resonates with the long tradition of oral poetry in German and seems also to be connected with a pride in things German. The opening lines of the *Annolied*, “We have often heard songs about events of old,” recall the beginning of heroic poems like the *Hildebrandslied* and the *Nibelungenlied*, where the singer steps forth as the voice of a shared tradition. The second part of the *Historia Judith* condenses the Old Testament story of Judith into something like a heroic lay. The fondness for alliteration and the division into strophes, although possible in Latin verse, of course, invoke even more strongly the Germanic heroic tradition: the *Hildebrandslied*, like older Germanic verse, does not use end rhyme but alliteration as its principle of sonic organization; the *Nibelungenlied*, like many heroic epics (but unlike romances and most religious texts), is divided into strophes.

The texts reveal a growing awareness of and pride in belonging to a larger collective of Germans. The *Annolied* celebrates the (otherwise unattested) role that the German tribes played in Caesar’s victories. The *Kaiserchronik* adds even more material on Germany to the passage it took from the *Annolied*. The *Annolied* is the earliest text in which *diutsch*, “German,” is used to refer to something other than language: formulations like “on German soil” (7.4) and “German men” (28.17) suggest an

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awareness of a commonality that embraces the various tribes — although it still must compete with the poet's shameless pride in everything Frankish. And people were pleased with what was accomplished in German. The prologue strophe to the later *Ezzolied* contains only one adjective, *guot*, "good," "noble," "pious"; it appears three times in the first four lines, joining together in praise Gunther, the "noble bishop of Bamberg" and the "most excellent work" that he commissioned. The writer of the *Vita Altmanni* also has praise for Ezzo, who is said to have composed his song *nobiliter*, "nobly," "elegantly" in his native language.

The writers of the early MHG texts drew on venerable traditions of theological and historical learning accessible only to those who were themselves educated and could read the Latin in which this learning was transmitted. They drew broadly on this material, combined elements freely to suit their purposes, and expressed them in German verse that, although simple in some ways, is nevertheless capable of great power and that, although it refers to the tradition of oral heroic poetry, is nevertheless clearly conceived as a written form. This synthesis is the decisive step that stands at the beginning of the continuous history of German literature.

### CHURCH AND EMPIRE, CULTURE AND POWER

The information we have about the composition of the *Ezzolied* allows us to say something about the cultural context in which this step was taken. Gunther of Bamberg, who commissioned the *Ezzolied*, was born into the high nobility and had served the emperor Henry III as imperial chancellor in Italy before being appointed bishop of Bamberg in 1057. In 1064 he led the first great pilgrimage to the Holy Land from German soil, dying in 1065 on the return trip, shortly before he would have reached home. He was cosmopolitan, highly educated, and open to the intellectual currents of his day. He seems to have been sympathetic to church reform, since he reorganized the cathedral chapter and established a much stricter regulation of the canons' life. He also seems to have liked to listen to German heroic tales: Meinhard, head of the cathedral school, criticizes him in a letter for always thinking of Attila and Dietrich von Bern rather than of Augustine and Gregory.

The school at Bamberg had been founded by Henry II in 1007 and was one of the leading intellectual centers in eleventh-century Germany. Meinhard, who taught at the school from around 1060 until 1085, when he

became bishop of Würzburg, was one of the great Latin stylists of his generation. His letters are a rich source of information for historians of the period. Many of those associated with the school went on to occupy imperial offices or important episcopal sees. Anno, for instance, had been a scholar in Bamberg before becoming chaplain in the imperial chapel and then archbishop of Cologne. Ezzo and Anno are not the only figures associated with the cathedral school to figure prominently in the history of German literature. Just about the time Ezzo composed his song, a commentary on the Song of Songs in German prose heavily mixed with Latin was written by Williram, who was in Bamberg between about 1040 and 1048, when he became abbot at Ebersberg.

Gunther and those around him combined in their persons noble birth, political and ecclesiastical power, Latin learning, and an interest in German poetry. This is the context in which the decisive step was taken, in which the learned traditions of the high Middle Ages were joined with the quite different traditions of German verse for the first time, to create one of the great religious poems of the age. The context also explains other features of the *Ezzolied*. It explains the theological learning that Ezzo assumes on the part of his audience. It explains why he addressed his song, explicitly, to nobles (1.1). It also explains the relation that Ezzo expects between God and humanity. Christ, according to Ezzo, does not teach love, fear, or renunciation of the world, but rather “humility and proper behavior, . . . loyalty and truth” (later version, 20.3–4). He teaches the virtues a lord would expect from his vassal (see also *Annolied*, 4.13). In return, the vassal can expect certain things from his lord — which explains the assurance with which the poet can exhort God to *keep* his promise, to “fulfill your words” and “draw us up to you” (later version, 32.8, 32.6). The *Ezzolied* expresses the great confidence of those, secure in their high station, who see no contradiction between the power they enjoy in this world and the salvation they expect in the next, nor between the German poetry of the secular court and the Latin learning of the cathedral school.

Like Gunther, Anno von Steußlingen was a churchman who wielded great secular power. As noted, he had been associated with the cathedral school in Bamberg until he was called to the imperial chapel in Goslar. In 1056 Henry III named Anno archbishop of Cologne (*Annolied*, 34.5–20), which made him not only spiritual but also secular lord of the city and thus one of the most powerful figures in the empire. After Henry’s death, Anno led a group of nobles who opposed the regency of Agnes, Henry’s widow. In the spring of 1062 they lured the future Henry IV, then twelve years old,

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onto a ship and, along with the royal insignia, carried him off to Cologne. Anno assumed guardianship of Henry and acted as regent until 1064 (*Annolied*, 37.1–10). Anno greatly increased the revenues and possessions of his diocese, fostered the construction of churches, founded monasteries, and introduced a strict observance of the rule into those religious houses under his jurisdiction. His relations with the people of Cologne, however, were not always peaceful. In 1074 he commandeered a ship so that the bishop of Münster could return home and, in the ensuing turmoil, the bishop's residence was stormed and Anno had to flee the city. Three days later he returned with an army and took revenge on his flock that is said to have cost several hundred lives. Not until a year later did he make peace with the citizens (*Annolied*, 43.23). Shortly thereafter he withdrew to the monastery at Siegburg, where he died after a painful illness in 1076. He was canonized in 1183. The mixture of sacred and secular, learning and action, piety and ruthlessness that characterizes the life of Anno is nicely summed up in the inscription on his episcopal staff, which combines Virgil (*Eclogues*, 3.20) with Scripture (Matthew 10.16, 15.14; Luke 6.39): "Tityrus, govern your flock. Lead them not as the blind leads the blind. Be austere in your behavior, but learn to be a gentle ruler. Protect the simplicity of the mourning dove with the cunning of the serpent" (Arnold, 113).

Like the *Ezzolied*, the *Annolied* is concerned with sovereignty and salvation. This dual focus is expressed in the summary that the text gives of its hero's career: "At the palace his power was so great that all the imperial princes sat below him. In the service of God he carried himself as if he were an angel. He preserved his good name in both camps" (34.15–19). In spite of the ease with which Anno wins praise "in both camps," the *Annolied* actually has a difficult time reconciling them. Unlike the *Ezzolied*, which proceeds smoothly from Creation to salvation, the *Annolied* puts salvation history first, then starts all over again with world history (8). On the one hand, world history is the fulfillment of the Old Testament prophecy in Daniel's dream. On the other, it is parallel to, rather than part of, salvation history. World history is full of strife, from Ninus, "the first man who ever started a war" (8.5–6), up to the "wretched struggle" during the reign of Henry IV, "when the empire was brought into confusion" (40.1, 40.3). Anno himself receives a "blemish" (43.7) from his conflict with the citizens of Cologne that puts his own salvation in jeopardy (42.20–22). The optimistic universalism of salvation history is difficult to reconcile with the series of particular calamities one finds in the world,

both in the past and in the present. The solution seems to be individualistic: Anno acted rightly in his own particular situation; if we do the same, we too will be saved.

Unfortunately, we do not know enough about the composition of the other texts to connect them with assurance to any particular historical figure. Nevertheless, they too wrestle with issues of secular power and salvation. The *Lob Salomons* and the *Historia Judith* represent one possibility, texts that ignore the German present in favor of the biblical past. Yet they too are concerned with rulers who do or do not exercise their sovereignty in accordance with God's command. Placed next to one another in the Vorau manuscript, the two texts can be read as pendant portraits of the pious and just Solomon on the one hand, the impious and violent Nebuchadnezzar on the other. The *Kaiserchronik* represents a different possibility, a text that focuses on secular rather than biblical history. It follows a line of historical emperors from Caesar up into the twelfth century. And yet, although the *Kaiserchronik* is organized as secular history, each emperor is matched with a pope, the emperors are judged good or bad according to Christian standards, and the relation between the heathen Roman empire and the medieval Christian empire can be read as one of prefiguration and fulfillment. Although none of the later texts seems to have quite the confidence of the *Ezzolied*, and although each directs its focus differently to sacred or secular topics, all of them remain concerned with those same themes: sovereignty and salvation.

They were not the last. About the time the Vorau manuscript was being compiled, Hartmann von Aue was bringing the first German Arthurian romance, *Erec*, to a close with the assurance that his hero and heroine, having attained "the earthly crown," were rewarded "with eternal life" (10127–29). Several decades later Wolfram von Eschenbach concludes *Parzival* with the observation that it is "a useful effort" if someone can manage to "end his life so that God is not robbed of the soul on account of the sins of the flesh and who is nevertheless able to retain the favor of the world with dignity" (827.19–24). Like the writers of the texts in this volume, Hartmann and Wolfram do not see any contradiction between the pursuit of glory in this world and the hope of salvation in the next. Leading one's life so that "God is not robbed of the soul" need not deprive one of "the favor of the world." Indeed, the pursuit of "the earthly crown" is *justified* by the reward of "eternal life": by bestowing the latter, God grants his blessing to the former. Hartmann is not Ezzo, of course. The earlier writers are clerics writing from within church institutions — monasteries,

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cathedral schools, episcopal courts — for audiences that were steeped in the learning of the church; the later ones are educated knights writing at the courts of secular princes for audiences hungry for stories about King Arthur. The earlier writers drew on Augustine and Virgil, on the learned tradition of Latin theology and history; the later ones were more likely to turn to Ovid and Horace, to the less austere tradition of Latin poetry and poetics, and, of course, to Chrétien and the irresistible French romances. The earlier texts sought to justify sovereignty within the learned context of salvation history; the later ones seek to justify courtly culture in the context of lay piety.

Nevertheless, Hartmann and Wolfram are the direct descendants of Ezzo. They are heirs to a fusion of elements that was first achieved by Ezzo and the writers of the other early MHG texts. They united the Latin learning of the schools with a coherent and compelling written German verse style. And they united the conviction that the pursuit of earthly power and glory is good with the conviction that God would reward those who devote themselves to this pursuit. This new fusion of elements required not just an education in the Latin traditions and an interest in German poetry, but also the cultural and political status to enable and to legitimate a new kind of writing. It is hardly surprising that these texts represent and reflect on the combination of learning and power that enabled their production. Nor is it surprising that they exude confidence, a confidence founded on noble birth, great learning, the successful exercise of imperial and episcopal power, and the certainty of divine approval. Without such confidence, this new kind of writing might never have been attempted.



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## **TEXTS**

## **DAS EZZOLIED**

### **EZZO**

### **CANTILENA DE MIRACULIS CHRISTI**

**Straßburg, Cod. germ. 278**

- 1      Nu wil ih iu herron  
         heina war reda vor tuon:  
         von dem angenge,  
         von alem manchunne,  
5      von dem wistuom alse manicvalt  
         (ter an dien buchin stet gezalt)  
         uzer genesi unde uzer libro regum,  
         tirre werlte al ze dien eron.
- 2      Lux in tenebris,  
         daz sament uns ist:  
         der uns sin lieht gibit,  
         neheiner untriwon er nefligit.  
5      in principio erat verbum,  
         daz ist waro gotes sun;  
         von einimo worte er bechom  
         dire werlte al ze dien gnadon.
- 3      Ware got, ih lobin dih,  
         din anengenge gihen ih.  
         taz anengenge bistu, trehten, ein  
         (ih negiho in anderz nehein):  
5      der got tes himilis,  
         wages unde luftes,  
         unde tes in dien viern ist  
         ligentes unde lebentes:  
         daz geskuofe du allez eino,  
10      du nebedorftost helfo darzuo.

## EZZO'S SONG

### EZZO

#### A SONG ABOUT THE MIRACLES OF CHRIST

earlier, fragmentary version from the Straßburg manuscript

- 1 I will now present to you,  
lords, a true account  
of the beginning,  
of all humankind,  
5 of the manifold wisdom  
that is recounted in Scripture,  
in *Genesis* and in *Liber Regum*,  
to the glory of all the world.
- 2 *Lux in tenebris*,  
which is among us,  
who bestows his light upon us,  
he never betrays his troth.  
5 *In principio erat verbum*.  
In truth, that is the son of God.  
By means of a word he bestowed  
grace on all the world.
- 3 True God, I praise you.  
I affirm you as the beginning.  
You alone, Lord, are the beginning.  
I profess no other one.  
5 Lord of heaven,  
of the sea and the air  
and of all things animate and inanimate  
that are within those four,  
you alone created all of this.  
10 You did not require any aid in doing so.



## 28 DAS EZZOLIED

ih wil dih ze aneenge haben  
in Worten unde in Werchen.

- 4 Got, tu gescuofe al daz ter ist;  
ane dih ne ist nieht.  
ze aller jungest gescuofe du den man  
nah tinem bilde getan,  
5 nah tiner getate,  
taz er gewalt habete.  
du blies imo dinen geist in,  
taz er ewic mahti sin;  
noh er nevorhta imo den tot,  
10 ub er gehielte din gebot.  
ze allen eron gescuofe du den man:  
du wissos wol sinen val.

- 5 Wie der man getate,  
tes gehugen wir leider note;  
turh tes tiufes rat  
wie skier er ellende wart!  
5 vil harto gie diu sin scult  
uber alle sin afterchumft;  
sie wurden allo gezalt  
in des tiueles gewalt.  
vil mihil was tiu unser not:  
10 to begonda richeson ter tot,  
ter hello wuohs ter ir gewin,  
manchunne al daz fuor dar in.

- 6 Do sih Adam do bevil,  
do was naht unde vinsten.  
do skinen her in welte  
die sternen be ir ziten,  
5 die vil lucel liehtes paren,  
so berhte so sie waren;  
wanda sie beskatwota  
diu nebilvinster naht,  
tiu von demo tievele chom,  
10 in des gewalt wir waren,

I will take you as my beginning  
in word and in deed.

4 God, you created everything that there is.  
Without you there is nothing.  
Last of all you created man, shaped  
according to your own image,  
5 according to your form,  
so that he might hold power.  
You breathed your spirit into him  
so that he might be eternal.  
Nor would he have to fear death  
10 as long as he kept your commandment.  
You created man for the highest glory.  
You were well aware that he would fall.

5 Sadly, we must needs remember  
how man acted.  
How quickly he was cast out  
because he listened to the Devil's counsel!  
5 The great weight of his guilt  
passed on to all his descendants.  
They were all given  
into the power of the Devil.  
Our misery was very great.  
10 Then death began its reign.  
The winnings of hell increased.  
All humankind passed into it.

6 After Adam had fallen  
there was darkness and night.  
The stars shone into the world  
at their appointed times  
5 but they yielded very little light,  
no matter how bright they were,  
since they were overshadowed  
by the dark mist of the night  
that came from the Devil,  
10 in whose power we were

**30      DAS EZZOLIED**

unz uns erskein der gotis sun,  
ware sunno von den himelen.

- 7      Der sternen aller ielich,  
ter teilet uns daz sin lieht.  
sin lieht taz cab uns Abel,  
taz wir durh reht ersterben.
- 5      do lerta uns Enoch,  
daz unseriu werh sin al in got.  
uzer der archo gab uns Noe  
ze himile reht gedinge.  
do lert uns Abraham,
- 10      daz wir gote sin gehorsam;  
der vil guote David,  
daz wir wider ubele

until the son of God appeared to us,  
the true sun of the heavens.

- 7 Each and every one of the stars  
bestows its light on us.  
Abel gave us his light  
so that we would die for righteousness's sake.
- 5 Later Enoch taught us  
that all our works should be in God.  
From the ark Noah gave us  
true hope of heaven.  
Then Abraham taught us
- 10 to obey God.  
The most excellent David  
that we . . . against evil

## **DAS EZZOLIED**

### **EZZO**

### **CANTILENA DE MIRACULIS CHRISTI**

**Vorau, Cod. 276**

- 1        Der guote biscop Guntere vone Babenberch,  
          der hiez machen ein vil guot werch:  
          er hiez die sine phaphen  
          ein guot liet machen.
- 5        eines liedes si begunden,  
          want si di buoch chunden.  
          Ezzo begunde scriben,  
          Wille vant die wise.  
          duo er die wise duo gewan,  
10       duo ilten si sich alle munechen.  
          von ewen zuo den ewen  
          got gnade ir aller sele.
- 2        Ich wil iu eben allen  
          eine vil ware rede vor tuon:  
          von dem minem sinne  
          von dem rechten anegege,  
5        von den genaden also manechvalt,  
          di uns uz den buochen sint gezalt,  
          uzzer genesi unt uz libro regum,  
          der werlt al ze genaden.
- 3        Die rede di ich nu sol tuon,  
          daz sint di vier ewangelia.  
          in principio erat verbum,  
          daz was der ware gotes sun:  
5        von dem einem worte  
          er bequam ze troste aller dirre werlte.

## EZZO'S SONG

EZZO

### A SONG ABOUT THE MIRACLES OF CHRIST

later, expanded version from the Vora manuscript

- 1        Gunther, the noble bishop of Bamberg,  
          commissioned a most excellent work.  
          He told his clerics  
          to create a good song.
- 5        They began working on a song  
          since they were familiar with Scripture.  
          Ezzo wrote the text.  
          Wille made up the tune.  
          When he had completed the tune
- 10       everyone hastened to become a monk.  
          May God have mercy on their souls  
          for all eternity.
- 2        I will now present all of you  
          with a completely true account,  
          from my own understanding,  
          of the true beginning,
- 5        of the manifold acts of grace  
          that are recounted to us from Scripture,  
          from *Genesis* and from *Liber Regum*,  
          bringing grace to all the world.
- 3        The account that I will give now  
          is the four gospels.  
          *In principio erat verbum.*  
          That was the true son of God.
- 5        From that one word  
          he came to comfort all the world.

## 34 DAS EZZOLIED

- 4 O lux in tenebris,  
du herre, du der mit samet uns bist,  
du uns daz ware lieht gibest,  
neheiner untriwe du nephligist.
- 5 du gæbe uns einen herren,  
den scholte wir vil wol eren.  
daz was der guote suntach,  
necheines werches er nephlach:  
du spræche, ube wir den behilten,  
10 wir paradyses gewilten.
- 5 Got mit siner gewalt,  
der wurchet zeichen vil manecvalt;  
der worhte den mennischen einen  
uzzen von aht teilen:
- 5 von dem leime gab er ime daz fleisch,  
der tou becechenit den sweiz,  
von dem steine gab er ime daz pein  
(des nist zwivil nehein),  
von den wurcen gab er ime di adren,  
10 von dem grase gab er ime daz har,  
von dem mere gab er ime daz pluot,  
von den wolchen daz muot.  
duo habet er ime begunnen  
der ougen von der sunnen.
- 15 er verleh ime sinen atem,  
daz wir ime den behilten,  
unte sinen gesin,  
daz wir ime imer wuocherente sin.
- 6 Warer got, ich lobe dich,  
ein aneenge gih ich ane dich.  
daz aneenge bistu, trehtin, ein  
(ja negih ich anderez nehein),
- 5 der erde joch des himeles,  
wages unte luftes  
unt alles des in den vieren ist  
lebentes unte ligentes:  
daz geschuophe du allez eine,



- 4      *O lux in tenebris,*  
          you, Lord, who are among us,  
          you give us the true light.  
          You never betray your troth.
- 5      You gave us a lord.  
          We should glorify him greatly.  
          On the holy day, Sunday,  
          he performed no work.  
          You said that if we observed the sabbath
- 10     we would attain paradise.
- 5      God in his might  
          creates a great multiplicity of signs.  
          He shaped a single human  
          outwardly from eight materials.
- 5      From clay he gave him flesh.  
          Dew signifies sweat.  
          From stones he gave him bones.  
          There is no doubt of this.  
          From roots he gave him blood vessels.
- 10     From grass he gave him hair.  
          From the sea he gave him blood.  
          From the clouds, mind.  
          Then he created eyes for him  
          from the sun.
- 15     He bestowed his spirit upon him  
          so that we would preserve it for him,  
          and his understanding,  
          so that we would always bear him increase.
- 6      True God, I praise you.  
          I affirm you as the beginning.  
          You alone, Lord, are the beginning —  
          indeed, I acknowledge no other —
- 5      of earth and of heaven,  
          of the sea and the air  
          and of all things animate and inanimate  
          that are within those four.  
          You alone created all of this.

## 36 DAS EZZOLIED

- 10 du nebedorfdest helfene dar zuo.  
ich wil dich ze aneenge haben  
in worten unt in werchen.
- 7 Got, du geschuofe allez daz ter ist;  
ane dih nist nieweht.  
ze aller jungest gescuofe du den man  
nah dinem bilde getan,  
5 nah diner getæte,  
so su gewalt hete.  
du blise im dinen geist in,  
daz er ewich mohte sin;  
noh er nevorhte den tot,  
10 ub er behielte din gebot.  
zallen eren gescuofe du den man:  
du wessest wol den sinen val.
- 8 Duo gescuof er ein wip,  
si waren beidiu ein lip.  
duo hiez er si wisen  
zuo dem vronem paradyse,  
5 daz si da inne wæren,  
des sinen obzes phlægen;  
unt ub siu daz behielten,  
vil maneger gnaden si gewilten.  
di genade sint so mancvalt,  
10 so si an den buochen stant gezalt,  
von den brunnen,  
die in paradyse springent:  
honeges rinnet Geon,  
milche rinnet Vison,  
15 wines rinnet Tigris,  
oles Eufrates.  
daz scuof er den zwein ze genaden,  
di in paradyse waren.
- 9 Wie der man getæte,  
des gehuge wir leider note;  
dur des tiefelles rat

- 10 You did not require any aid in doing so.  
I will take you as my beginning  
in word and in deed.
- 7 God, you created everything that there is.  
Without you there is nothing.  
Last of all you created man, shaped  
according to your own image,  
5 according to your form,  
as you had the power to do.  
You breathed your spirit into him  
so that he might be eternal.  
Nor would he have to fear death  
10 as long as he kept your commandment.  
You created man for the highest glory.  
You were well aware that he would fall.
- 8 Then he created a woman.  
They were both one flesh.  
He had them led  
into blessed Paradise  
5 so that they might dwell in it  
and take care of its fruit.  
And if they did so  
they would enjoy many blessings.  
The Scriptures  
10 tell of the many blessings  
of the springs  
that gush forth in Paradise.  
The Gehon flows with honey.  
The Phison flows with milk.  
15 The Tigris flows with wine.  
The Euphrates with oil.  
He created these things as blessings for the two people  
who dwelt in Paradise.
- 9 Sadly, we must needs remember  
how man acted.  
How quickly he became an exile

## 38 DAS EZZOLIED

- wi schir er ellente wart!  
5 vil harte gie diu sin scult  
uber alle sine afterchunft;  
duo wurde wir alle gezalt  
in des tiefelles gewalt.  
vil michel was diu unser not:  
10 duo begunde richesen der tot,  
der helle wuohs der ir gewin,  
manchunne allez vuor in.
- 10 Duo sih Adam geviel,  
duo was naht unte vinsten.  
duo irscinen an dirre werlte  
di sternen bire ziten,  
5 di der vil luzzel liehtes baren  
so berhte so si waren;  
wante siu beschatewote  
diu nebelvinster naht,  
diu von dem tiefel bechom,  
10 in des gewelte wir alle waren,  
unze uns erscein der gotes sun,  
warer sunno von den himelen.
- 11 Der sternen aller iegelich,  
der teilet uns daz sin lieht.  
sin lieht daz gab uns Abel,  
daz wir durch reht ersterben.  
5 duo lert unsih Enoch,  
daz unsriu werch sin elliu guot.  
uz der archa gab uns Noe  
ze himele rehten gedingen.  
duo lert unsih Abraham,  
10 daz wir gote sin gehorsam,  
der vil guote David,  
daz wir wider ubele sin gnadich.
- 12 Duo irscein uns zaller jungest  
Baptista Johannes,  
dem morgensternen gelich:

- because he listened to the Devil's counsel!
- 5 The great weight of his guilt  
passed on to all his descendants.  
That is when we were all given  
into the power of the Devil.  
Our misery was very great.
- 10 Then death began its reign.  
The winnings of hell increased.  
All humankind passed into it.
- 10 After Adam had fallen  
there was darkness and night.  
The stars shone on the world  
at their appointed times
- 5 but they yielded very little light,  
no matter how bright they were,  
since they were overshadowed  
by the dark mist of the night  
that came from the Devil,
- 10 in whose power we all were  
until the son of God appeared to us,  
the true sun of the heavens.
- 11 Each and every one of the stars  
bestows its light on us.  
Abel gave us his light  
so that we would die for righteousness's sake.
- 5 Later Enoch taught us  
that all our works should be good.  
From the ark Noah gave us  
true hope of heaven.  
Then Abraham taught us
- 10 to obey God.  
The most excellent David,  
to be merciful in the face of evil.
- 12 Then at last John the Baptist  
shone forth for us  
like the morning star.

## 40 DAS EZZOLIED

- der zeigote uns daz ware licht,  
5 der der vil wærliche was  
uber alle prophetas,  
der was der vrone vorbote  
von dem geweltigen gote.  
duo rief des boten stimme  
10 in dise werltwuostunge  
in spiritu Elie:  
er ebenot uns den gotes wech.
- 13 Duo die vinf werlte  
gevuoren alle zuo der helle  
unte der sehsten ein vil michel teil,  
duo irscein uns allen daz heil.  
5 duo newas des langore bite,  
der sunne gie den sternen mite;  
duo irscein uns der sunne  
uber allez manchunne.  
in fine seculorum  
10 duo irscein uns der gotes sun  
in mennischlichemo bilde:  
den tach braht er uns von den himelen.
- 14 Duo wart geborn ein chint,  
des elliu disiu lant sint;  
demo dienet erde unte mere  
unte elliu himelisciu here,  
5 den sancta Maria gebar:  
des scol si iemer lop haben,  
wante si was muoter unte maget  
(daz wart uns sit von ir gesaget),  
si was muoter ane mannes rat,  
10 si bedachte wibes missetat.
- 15 Diu geburt was wunterlich,  
demo chinde ist nieht gelich.  
duo trante sih der alte strit,  
der himel was ze der erde gehit.  
5 duo chomen von himele

- He who was truly  
 5 greater than all the *prophetae*  
 showed us the one true light.  
 He was the blessed messenger  
 of almighty God.  
 The voice of the messenger  
 10 cried into the desert of this world  
*in spiritu Eliae.*  
 He made the path of God smooth for our sakes.
- 13 After five ages of the world  
 had all passed into hell  
 along with a great part of the sixth,  
 then salvation shone forth for us all.  
 5 Then there was no more waiting.  
 The sun accompanied the stars.  
 Then the sun shone forth for us  
 over all humankind.  
*In fine saeculorum,*  
 10 then the son of God shone forth for us  
 in human form.  
 He brought us day from the heavens.
- 14 At that time a child was born  
 to whom all these lands belong.  
 The earth and the sea  
 and all the heavenly hosts serve him  
 5 whom Saint Mary bore.  
 She deserves to be praised forever  
 since she was a mother and a virgin.  
 We were told this about her subsequently.  
 She was a mother without help of any man.  
 10 She drew a veil over the misdeeds of woman.
- 15 The birth was miraculous.  
 There is nothing equal to the child.  
 That is when the ancient battle was put aside.  
 Earth was wed to heaven.  
 5 Then a great multitude of angels

## 42      DAS EZZOLIED

- der engil ein michel menige,  
duo sanch daz here himelisch  
'gloria in excelsis'.  
wie tiure guot wille si,  
10 daz sungen si sa der bi.  
daz was der ereste man,  
der sih in Adames sunden nie nebewal.
- 16 Daz chint was gotes wisheit,  
sin gewalt ist michel unte breit.  
duo lach der riche gotes sun  
in einer vil engen chrippe.  
5 der engel meldot in da,  
die hirte funden in sa.  
er verdolte, daz si in besniten;  
duo begieng er ebreiscen site,  
duo wart er circumciscus,  
10 duo nanten si in Jesus.  
mit opphere loste in diu maget,  
des newirt von ir niht gedaget,  
zwo tuben brahte si fur in:  
dur unsih wolt er armer sin.
- 17 Antiquus dierum,  
der wuhs unter den jaren;  
der ie ane zit was,  
unter tagen gemert er sin gewahst.  
5 duo wuohs daz chint edele,  
der gotes atem was in imo.  
duo er drizzich jar alt was,  
des disiu werlt al genas,  
duo chom er zuo Jordane,  
10 getoufet wart er dare.  
er wuosch ab unser missetat,  
nehein er selbe nine hat.  
den alten namen legite wir da hine,  
von der touffe wurte wir alle gotes chint.



- came from heaven.  
 The heavenly host sang  
 "gloria in excelsis."  
 At the same time they also sang  
 10 about the great value of good will.  
 He was the first human  
 who had never been stained by Adam's sins.
- 16 The child was the wisdom of God.  
 His power is great and far-reaching.  
 Yet the mighty son of God lay  
 in a very small manger.
- 5 The angel proclaimed his presence.  
 The shepherds found him at once.  
 He allowed himself to be circumcised.  
 Thus he followed the Hebrew custom.  
 When he had been *circumcised*  
 10 they named him Jesus.  
 It has not been kept secret that  
 the Virgin redeemed him with an offering.  
 She brought two doves for him.  
 For our sakes he chose to be poor.
- 17 *Antiquus dierum*,  
 he grew up subject to the passing years.  
 He who had always been beyond time  
 increased in size subject to the passing days.
- 5 Thus the noble child grew up.  
 The spirit of God was in him.  
 When he through whom all the world was saved  
 was thirty years old  
 he came to the Jordan.
- 10 He was baptized there.  
 He washed away our sins.  
 He himself has none at all.  
 There we put aside the old name.  
 Through baptism we all became children of God.

#### 44      DAS EZZOLIED

- 18      Sa duo nah der toufe  
          diu gotheit sih ougte.  
          daz was daz eriste zeichen:  
          von dem wazzer machot er den win.  
5      drin toten gab er den lib.  
          von dem bluote nert er ein wib.  
          di chrumben unt di halzen,  
          di machet er alle ganze.  
          den blinten er daz lieht gab,  
10     neheiner mite er nephlach.  
          er loste mangen behaften man,  
          den tiefel hiez er dane varen.
- 19      Mit finf proten sat er  
          vinf tusedt unte mere,  
          daz si alle habeten gnuoc;  
          zwelf chorbe man danne truoc.  
5      mit fuozzen wuot er uber fluot,  
          zuo den winten chod er 'ruowet'.  
          di gebunden zungen  
          di lost er dem stummen.  
          er ein warer gotes prunne,  
10     dei heizzen vieber laschet er duo.  
          diuouben oren er intsloz.  
          suht von imo floh.  
          den siechen hiez er uf stan,  
          mit sinem bette dane gan.
- 20      Er was mennisch unt got.  
          also suoze ist sin gebot:  
          er lert uns diemuot unte site,  
          triwe unte warheit dir mite,  
5      daz wir uns mit triwen trageten,  
          unser not ime chlageten.  
          daz lert uns der gotes sun  
          mit worten jouch mit werchen.  
          mit uns er wantelote  
10     driu unte drizzich jar,  
          durch unser not daz vierde halp.

- 18 As soon as he had been baptized  
 his divinity was revealed.  
 This was the first sign:  
 he made water from wine.  
 5 He gave life to three dead people.  
 He cured a woman of the hemorrhage.  
 The crooked and the lame,  
 he made them all whole.  
 He gave light to the blind.  
 10 He required no reward.  
 He freed many who were possessed.  
 He ordered the Devil to depart.
- 19 With five loaves of bread he satisfied  
 more than five thousand  
 so that they all had enough.  
 Twelve baskets were carried away.  
 5 He strode across the water on his feet.  
 To the winds he said "be still."  
 He loosed  
 the bound tongues of the mute.  
 Truly a wellspring of God,  
 10 he quenched burning fevers.  
 He unlocked deaf ears.  
 Illness fled before him.  
 He called the sick to arise  
 and depart with their beds.
- 20 He was human and God.  
 His commandment is very gentle.  
 He taught us humility and proper behavior,  
 along with loyalty and truth,  
 5 so that we would bear ourselves with devotion  
 and pour out our misery to him.  
 This the son of God taught us  
 through words and through deeds.  
 He lived among us  
 10 thirty-three years,  
 on account of our need, and half of the thirty-fourth.

46      **DAS EZZOLIED**

- vil michel ist der sin gewalt.  
diu siniu wort waren uns der lip.  
durch unsih alle erstarb er sit:  
15    er wart mit sinen willen  
      an daz cruce irhangen.
- 21      Duo habten sine hente  
      di veste nagelgebente,  
      galle unt ezzich was sin tranch:  
      so lost uns der heilant.  
5      von siner siten floz daz pluot,  
      des pir wir alle geheiligot.  
      inzwischen zwen meintæten  
      hiengen si den gotes sun.  
      von holze huob sih der tot,  
10     von holze gevil er, gote lop.  
      der tievel ginite an daz fleisc,  
      der angel was diu gotheit.  
      nu ist ez wol irgangen:  
      da an wart er gevangen.
- 22      Duo der unser ewart  
      also unsculdiger irslagen wart,  
      diu erda irvorht ir daz mein,  
      der sunne an erde ni nescein,  
5      der umbehanc zesleiz sich al,  
      sinen herren chlagete der sal,  
      diu grebere taten sih uf,  
      di toten stuonten dar uz  
      mit ir herren gebote:  
10     si irstuonten lebentich mit gote.  
      di sint unser urchunde des,  
      daz wir alle irsten ze jungest.
- 23      Er wart ein teil gesunterot  
      ein lucel von den engelen;  
      ze zeichene an dem samztage  
      daz fleisc ruowote in demo grabe,  
5      unt an dem dritten tage

- His power is very great.  
 His words gave us life.  
 Later he died for all of us.
- 15 He was hung on the Cross  
 as he himself desired.
- 21 His hands were held fast,  
 gripped by nails.  
 His drink was gall and vinegar.  
 Thus the redeemer saved us.
- 5 Blood flowed from his side  
 by which we are all sanctified.  
 They hung the son of God  
 between two malefactors.  
 Death arose from a tree.
- 10 By a tree it was defeated, praise be to God.  
 The Devil snatched at the flesh.  
 Divinity was the hook.  
 Things have turned out well.  
 He was caught on it.
- 22 When our high priest, though innocent,  
 was killed,  
 the crime filled the earth with fear.  
 The sun did not shine on the earth.
- 5 The curtain of the Temple fell completely to shreds.  
 The Temple lamented its lord.  
 The graves opened.  
 The dead arose out of them  
 at their lord's command.
- 10 They arose alive in God.  
 They are our proof  
 that we will all rise from the dead at the end.
- 23 Part of him was separated  
 for a short time from the angels.  
 As a sign, his body rested  
 in its grave on Saturday.
- 5 And on the third day

48      **DAS EZZOLIED**

- duo irstuont er von dem grabe.  
hinnen vuor er untotlich.  
after tode gab er uns den lip,  
des fleisches urstente,  
10 himelriche imer an ente.  
nu richeset sin magenchraft  
uber alle sine hantgeschaft.
- 24      Daz was der herre, der da chom  
tinctis vestibus von Bosra,  
in pluotigem gewæte —  
durch unsih leid er note — ,  
5 vil scone in siner stole  
durch sines vater ere.  
vil michel was sin magenchraft  
uber alle himelisc herschaft.  
uber di helle ist der sin gewalt  
10 michel unte manicvalt.  
in bechennent elliū chunne  
hie in erde joch in himele.
- 25      Von der Juden slahte  
got mit magenchrefte  
diu hellesloz er al zebrach.  
duo nam er da daz sin was,  
5 daz er mit sinem bluote  
vil tiure chouphet hiete.  
der fortis armatus  
der chlagete duo daz sin hus.  
duo ime der sterchore chom,  
10 der zevuorte im sin geroube al;  
er nam imo duo elliū sinu vaz,  
der er ee so manegez hie in werlt besaz.
- 26      Dizze sageten uns e  
di alten prophete.  
duo Abel brahte daz sin lamp,  
duo hiet er disses gedanc;  
5 unt Abraham brahte daz sin chint,

- he arose from the grave.  
 He went away from here immortal.  
 After death he gave us life,  
 the resurrection of the body,  
 10 the heavenly kingdom forever without end.  
 Now he reigns in majesty  
 over all his creation.
- 24 This was the lord who came  
 out of Bozrah *tinctis vestibus*.  
 In bloody garments  
 he had to suffer for our sakes,  
 5 in his stole very beautifully  
 for the sake of his father's glory.  
 He had great power  
 over all the heavenly host.  
 His power over hell is  
 10 great and mighty.  
 Every kinship acknowledges him  
 here on earth and in heaven.
- 25 After his murder by the Jews  
 God shattered the bonds of hell  
 with his great power.  
 Then he took what belonged to him there,  
 5 which he had purchased  
 at a great price with his blood.  
 Then *fortis armatus*  
 mourned for his domain.  
 When the mightier one came to him  
 10 he dispersed all that he had stolen.  
 He took all his vessels from him  
 who had previously possessed so many of them here in the world.
- 26 The prophets of old  
 had already told us about this.  
 When Abel brought his lamb  
 he had had this thought.  
 5 And when Abraham brought his child,

50      **DAS EZZOLIED**

- duo daht er her in disen sint;  
unt Moyses hiez den slangen  
in der wuostenunge hangen,  
daz di da lachen namen,  
10 di der eiterbiszic wæren.  
er gehiez uns nah den wunten  
an dem cruce warez lachenduom.
- 27 Duo got mit siner gewalt  
sluoch in egyptisce lant  
(mit zehen blagen er se sluoch),  
Moyses der vrone bote guot,  
5 er hiez slahen ein lamb.  
vil tougen was der sin gedanc:  
mit des lambes pluote  
die ture er gesegnote,  
er streich ez an daz uberture.  
10 der slahente engel vuor da vure;  
swa er daz pluot ane sah,  
scade da inne nin gescah.
- 28 Daz was allez geistlich,  
daz bezeichnot christinlichiu dinc.  
der scate was in den hanten,  
diu warheit uf gehalten.  
5 duo daz mære osterlamp  
chom in der Juden gewalt  
unt daz opher mære  
lag in crucis altare,  
duo wuoste der unser wigant  
10 des alten wuotriches lant.  
den tievel unt allez sin here  
den verswalh daz rote toufmere.
- 29 Von dem tode starp der tot,  
diu helle wart beroubet,  
duo daz mære osterlamp  
fur unsih gopheret wart.  
5 daz gab uns friliche widervart



he was thinking along these lines.  
 And Moses had the snake  
 hung up in the wilderness  
 so that those who had received poisoned bites  
 10 might find a cure there.  
 He promised us who had been wounded  
 true healing on the Cross.

27 When God struck the land of  
 Egypt with his might  
 (he struck them with ten plagues),  
 Moses, the holy messenger of God,  
 5 ordered a lamb to be killed.  
 He kept his intentions altogether secret.  
 He made a sign of blessing on the doors  
 with lamb's blood.  
 He smeared it on the lintel.  
 10 The avenging angel passed by.  
 Nothing was harmed inside any place  
 on which the angel saw blood.

28 All of this had a spiritual meaning.  
 It signifies that which is Christian.  
 The shadow was in their possession.  
 The truth was withheld.  
 5 When the blessed Easter lamb  
 fell into the power of the Jews  
 and the splendid sacrifice  
 lay *in crucis altari*  
 then our champion put to waste  
 10 the land of the ancient tyrant.  
 The Red Sea of baptism swallowed up  
 the Devil and all his host.

29 Death died through death.  
 Hell was robbed  
 when the splendid Easter lamb  
 was sacrificed for us.  
 5 That gave us free passage

52      DAS EZZOLIED

- in unser alt erbelant,  
beidu wege unte lant;  
dar hab wir geistlichen ganc,  
daz tageliche himelprot.  
10 der gotes prunno ist daz pluot:  
swa daz stuont an dem uberture,  
der slahente engel vuor da fure.
- 30      Spiritualis Israel,  
nu scouwe wider din erbe,  
want du irloset bist  
de iugo Pharaonis.  
5 der unser alte viant  
der wert uns daz selbe lant,  
er wil uns gerne getaren:  
den wec scul wir mit wige varen.  
der unser herzoge ist so guot:  
10 ub uns negezwivelet daz muot —  
vil michel ist der sin gewalt — ,  
mit im besizze wir diu lant.
- 31      O crux benedicta,  
aller holze beziste,  
an dir wart gefangen  
der gir Leviathan.  
5 lip sint dine este, wante wir  
den lip irnereten an dir.  
ja truogen din este  
di burde himelisce.  
an dich floz daz frone pluot,  
10 din wuoher ist suzze unte guot,  
da der mite irloset ist  
manchun allez daz der ist.
- 32      Trehtin, du uns gehieze  
daz du war verlizze.  
du gewerdotest uns vore sagen,  
swen du, herre, wurdest irhaben  
5 von der erde an daz cruce,

- along roads and across territories  
back into our ancient ancestral homeland.  
There we move spiritually  
and have the bread of heaven every day.
- 10 The blood is the fountainhead of God:  
wherever it was on the lintel,  
the avenging angel passed over.
- 30 *Spiritalis Israel,*  
now behold your inheritance once again,  
now that you have been freed  
*de iugo Pharaonis.*
- 5 Our ancient enemy  
wants to keep us out of that same country.  
He hopes to do us harm.  
We will follow that route ready to fight.  
Our leader in battle is most excellent.
- 10 If we do not begin to doubt —  
his power is very great —  
we will possess those lands along with him.
- 31 *O crux benedicta,*  
best of all trees,  
the ravenous Leviathan  
was caught on you.
- 5 Your branches are dear to us,  
since our lives were saved on you.  
Yea, your branches bore  
the heavenly burden.  
The blood of divinity flowed onto you.
- 10 Your fruit is sweet and good,  
since all humanity that exists  
is redeemed with it.
- 32 Lord, you have made true  
what you promised us.  
You deigned to prophesy to us,  
Lord, that when you were lifted
- 5 from the earth onto the Cross,

**54      DAS EZZOLIED**

- du unsich zugest zuo ze dir.  
din martere ist irvollet:  
nu leste, herre, diniu wort;  
nu ziuch du, chunich himelisc,  
10 unser herce dar da du bist,  
daz wir, dine dinestman,  
von dir nesin gesceiden.
- 33 O crux salvatoris,  
du unser segelgerte bist,  
disiu werlt elliu ist daz meri,  
min trehtin segel unte vere,  
5 diu rehten werch unser segelseil,  
diu rihtent uns di vart heim.  
der segel deist der ware geloube,  
der hilfet uns der zuo wole.  
der heilige atem ist der wint,  
10 der vuoret unsih an den rehten sint.  
himelriche ist unser heimuot,  
da sculen wir lenten, gote lob.
- 34 Unser urlose ist getan,  
des lobe wir got vater al  
unt loben es ouch den sinen sun  
pro nobis crucifixum,  
5 der dir mennisce wolte sin,  
unser urteile diu ist sin.  
daz dritte ist der heilige atem,  
der scol uns ouch genaden.  
wir gelouben daz di namen dri  
10 ein wariu gotheit si.  
also unsich vindet der tot,  
so wirt uns gelonet.  
da wir den lip namen,  
dar widere scul wir. AMEN.

- you would draw us up to you.  
 Your martyrdom has been accomplished.  
 Now, Lord, fulfill your words.  
 Now, heavenly king, draw  
 10 our hearts to where you are,  
 so that we, your servants,  
 will not be parted from you.
- 33 *O crux salvatoris,*  
 you are our mast.  
 All this world is the sea.  
 My Lord is sail and helmsman.  
 5 Good works are our sail rope.  
 They guide us as we travel home.  
 The sail is true faith.  
 It will help us to well-being.  
 The Holy Spirit is the wind  
 10 that guides us along the right course.  
 The kingdom of heaven is our home.  
 That is where we will land, praise be to God.
- 34 Our salvation has been accomplished.  
 For that we all praise God the father  
 and for the same reason praise his son as well,  
*pro nobis crucifixum,*  
 5 who chose to be human.  
 He will judge us.  
 The third is the Holy Spirit,  
 who should have mercy on us.  
 We believe these three names  
 10 are one true Godhead.  
 We will be rewarded  
 according to the condition in which death finds us.  
 We will return to the place  
 from which we received life. Amen.

## DAS ANNOLIED

### RHYTHMVS DE S. ANNONE COLONIENSI ARCHIEPISCOPO

- 1        VVir hōrten ie dikke singen  
         von alten dingen:  
         wî snelle helide vuhten,  
         wî si veste burge brêchen,  
5        wî sich liebin vuiniscfte schieden,  
         wî rîche kunige al zegiengen.  
         nû ist cît, daz wir dencken,  
         wî wir selve sulin enden.  
         Crist, der vnser héro gût,  
10        wî manige ceichen her vns vure dût,  
         alser ûffin Sigeberg havit gedân  
         durch den diurlîchen man,  
         den heiligen bischof Annen,  
         durch den sînen willin.  
15        dabî wir uns sulin bewarin,  
         wante wir noch sulin varin  
         von disime ellendin lîbe hin cin êwin,  
         dâ wir îmer sulin sîn.
- 2        In der werilde aneginne,  
         dû lîht war vnte stimma,  
         dû diu vrône godis hant  
         diu spêhin werch gescûph sô manigvalt,  
5        dû deilti got sîni werch al in zuei:  
         disi werlt ist daz eine deil,  
         daz ander ist geistîn.  
7a        dannini lisit man, daz zuâ werilte sîn:  
7b        diu eine, dâ wir inne birin;  
7c        diu ander ist geistîn.  
         dû gemengite dei wîse godis list  
         von den zuein ein werch, daz der mennisch ist,

## SONG OF ANNO

### A POEM ABOUT ST. ANNO, ARCHBISHOP OF COLOGNE

- 1        We have often heard songs  
          about deeds of old:  
          how valiant heroes fought,  
          how they destroyed strong fortresses,  
5        how valued friendships came to an end,  
          how mighty kings were completely undone.  
          Now it is time for us to consider  
          how we ourselves will meet our end.  
          Think of the many miraculous signs  
10        that Christ, our good Lord, has placed before us,  
          as he did on mount Sieberg  
          for the sake of the worthy man,  
          for the sake of  
          the saintly bishop Anno.  
15        Therefore we should take care,  
          since we will pass some day  
          from this wretched life in exile into eternity,  
          where we will remain forever.
- 2        At the beginning of the world,  
          when there was light and voice,  
          when the holy hand of God created  
          a great multiplicity of splendid works,  
5        God divided all his works into two parts.  
          This world is one part.  
          The other is spiritual.  
7a       Thus one reads that there are two worlds.  
7b       There is one in which we exist.  
7c       The other is spiritual.  
          Then the wisdom and skill of God combined  
          these two into a single work, the human being,

## 58 DAS ANNOLIED

- 10 der beide ist, corpus unte geist;  
dannin ist her nâ dim engele allermeist.  
alle gescaft ist an dem mennischen,  
sôiz sagit daz evangelium.  
wir sulin un cir dritte werilde celin,
- 15 sô wir daz die Crîchen hôrin redin.  
zden selben êrin ward gescaphin Adam,  
havit er sich behaltin.
- 3 Dû sich Lûcifer dû ce ubile gevieng,  
vnt Adam diu godis wort ubirgieng,  
dû balch sigis got desti mêr,  
daz her andere sîni werch sach rechte gê:n:
- 5 den mânen vnten sunnen,  
die gebin ire lîht mit wunnen;  
die sterrin bihaltent ire vart,  
si geberent vrost vnte hizzze sô starc;  
daz fuir havit ûfwert sînin zug,
- 10 dunnir unte wint irin vlug;  
dî wolken dragint den reginguz,  
nidir wendint wazzer irin vluz;  
mit blûmin cierint sich diu lant,  
mit loube dekkit sich der walt;
- 15 daz wilt havit den sînin ganc,  
scône ist der vugilsanc.  
ein îwelîch ding diu é noch havit,  
dî emi got van êrist virgab,  
ne wêre die zuei gescephte,
- 20 dî her gescûph die bezziste:  
die virkêrten sich in diu doleheit,  
dannin hûbin sich diu leit.
- 4 Cunt ist, wî der vîent virspûn den man,  
zi scalke wolter un havin.  
sô vûrter cir hellin  
die vunf werlt alle,
- 5 vnze got gesante sînin sun,  
der irlôste vns von den sunden.  
ce opfere wart her vur uns brâht,



- 10 which is both, *corpus* and spirit.  
 For this reason humans are closest to the angels.  
 All creation is contained in humankind.  
 That is what the gospel says.  
 We should count humans as part of the third world,  
 15 as we have heard the Greeks tell.  
 Adam was created for this same glory,  
 if he had only preserved himself.
- 3 When Lucifer turned to evil  
 and Adam transgressed against God's word,  
 God was angered all the more  
 since he saw his other works following their proper courses.  
 5 The moon and the sun  
 give their light with gladness.  
 The stars keep to their paths.  
 They produce cold and great heat.  
 Fire draws upward.
- 10 Thunder and wind fly through the air.  
 The clouds carry rain.  
 Water directs its flow downward.  
 The land adorns itself with flowers.  
 The forest covers itself with leaves.  
 15 Wild animals have their ways of moving.  
 The song of the birds is lovely.  
 Each and every thing holds to the law  
 that God assigned it at the beginning,  
 except for the two creatures  
 20 that he created best of all.  
 They perverted themselves and became presumptuous.  
 That was the beginning of suffering.
- 4 It is well known how the enemy tempted man.  
 He wanted to have him as his bondsman.  
 Therefore he led all the five ages  
 of the world to hell,  
 5 until God sent his son,  
 who saved us from sin.  
 He was brought as a sacrifice for us.

## 60 DAS ANNOLIED

- dem dôde nam her sîni maht.  
ce hellin vûr her âne sunden,  
10 her herite si mit gewelde.  
der tiuvel virlôs den sînin gewalt,  
wir wurdin al in vrîe gezalt.  
in der doufe wurde wir Cristis man.  
den heirrin sulin wir minnan.
- 5 Vp hûf Crist sînîs crûcis vanin,  
die zueilf bodin hîz her in diu lant varin.  
vane himele gaf her un diu craft,  
daz si ubirwunden diu heidinscapht.
- 5 Rôme ubirwant Pêtrus,  
diu Crieche der wîse Paulus,  
seint Andrêas in Patras,  
in India der gûde Thômas,  
Mathêus in Etyôpia,
- 10 Symon unte Iûdas in Persia,  
seinte Iacôbus in Hierusalem,  
nû ist her dar in Galîcia bistén.  
Iohannes dar in Epheso,  
vili sûze konder predigin.
- 15 vîz des grabi noch wehsit himilbrôt,  
daz dekkit manigirslahte nôt.  
andre mertirêre manige,  
sôiz wîtin ist ci sagine,  
mit heiligem irin blûde
- 20 irvuldin Christis gemûde.  
mit arbeiden quâmen si cirin heirrin,  
nû havit her si mit êrin.
- 6 Die troiânischen Vranken,  
si sulin is iemir gode danken,  
daz her un sô manigin heiligin havit gesant,  
sôiz dar in Koln ist gewant,
- 5 dâ dir restit ein sulich menige  
van senti Maurîciin herige  
vnt eilf tûsent megide,  
durch Cristis minn irslagene,

- He took away the power of death.  
 He went to hell without sin.  
 10 He warred against it with great might.  
 The Devil lost his power.  
 We were all proclaimed freemen.  
 Through baptism we became Christ's vassals.  
 We must love our lord.
- 5 Christ raised up the standard of his Cross.  
 He commanded the twelve apostles to go out into the world.  
 He gave them power from heaven  
 so that they might overcome the heathen.
- 5 Peter conquered Rome,  
 the learned Paul the Greeks,  
 St. Andrew in Patras,  
 the good Thomas in India,  
 Matthew in Ethiopia,
- 10 Simon and Judas in Persia,  
 St. James in Jerusalem.  
 Now he rests in Galicia.  
 In Ephesus John managed  
 to preach very eloquently.
- 15 From his grave the bread of heaven still grows,  
 which wards off many kinds of affliction.  
 Many other martyrs  
 carried out the will of Christ,  
 shedding their sacred blood,
- 20 as should be told everywhere.  
 Suffering, they approached their lord.  
 Now he maintains them in glory.
- 6 The Trojan Franks  
 should always thank God  
 for sending them the large number  
 of saints he sent to Cologne,
- 5 where a great many members of St. Maurice's army  
 have their resting place,  
 as do 11,000 virgins  
 killed on account of their love of Christ,

## 62 DAS ANNOLIED

- manige bischof alsô hêrin,  
10 die dir ceichinhafstig wârin,  
als iz mêr ist vane sent Annin.  
des love wir Crist mit sange.
- 7 Ce Kolne was her gewîhet bischof.  
des sal diu stat iemir loben got,  
daz in der scônistir burge,  
dî in diutischemi lande ie wurde,  
5 rihtêre was der vrumigisti man,  
der ie ci Rîni bequam,  
ci diu daz diu stat desti hêror diuhte,  
wandi si.ein sô wîse hêrdûm irlûhte,  
vnte diu sîn dugint desti pertir wêri,  
10 daz her einir sô hêrin stedi plêgi.  
Koln ist der hêristin burge ein.  
sent Anno brâht ir êre wole heim.
- 8 Ob ir willit bekennin  
der burge aneginne,  
sô virnemit vmbi die grimmin heidinscapht,  
dannin den aldin burgin quam diu crapht.  
5 Nînus hîz der êristi man,  
dê dir ie volcwîgis bigan.  
her saminôdi schilt unti sper —  
des lobis was her vili ger — ,  
halspergin unti brunigvn —  
10 dû gart er sic cim sturm — ,  
die helmi stâlîn heirti:  
dû stifter heriverti.  
diu liute wârin vnz an diu  
vil ungeleidigete.  
15 ir îwelîch haviti sîn lant,  
an din andirin sich niwiht ni want.  
vngewenit wârin si ci wîge.  
vili lieb was daz Nîno.
- 9 Nînus leirti sîni man  
aribeiti lîdin,

- and many exalted bishops  
 10 who performed miracles,  
 as is reported about St. Anno.  
 For this we praise Christ with song.
- 7 Anno was consecrated bishop in Cologne.  
 The city should always praise God  
 that the best man  
 who ever came to the Rhine  
 5 was ruler of the most beautiful city  
 that was ever founded on German soil,  
 so that the city might appear all the more splendid  
 since it was illuminated by such wise rule,  
 and so that his excellent qualities would radiate all the more brightly  
 10 since he had in his care such a splendid city.  
 Cologne is one of the most splendid cities.  
 St. Anno brought it great glory.
- 8 If you would like to learn  
 about the origin of cities,  
 then hear about the raging heathen  
 from whom the ancient cities acquired their might.  
 5 Ninus is the name of the first man  
 who ever started a war.  
 He gathered shields and spears  
 (he was very eager for glory),  
 hauberks and shirts of mail  
 10 (he was arming himself for battle),  
 and hard steel helmets.  
 Then he began his military campaigns.  
 Until that time people had lived  
 without any trouble.
- 15 Each one had his own piece of land.  
 No one ever turned against the others.  
 They were not accustomed to warfare.  
 That was fine by Ninus.
- 9 Ninus taught his men  
 to endure hardship,

## 64 DAS ANNOLIED

- in gewêfinin rîtin  
(daz si vreisîn gidorstin irbîdin),  
5 schiezîn unti schirmin;  
her nî lîz si nî gehirmin,  
vnz er gewan cî sîner hant  
elliu asiânischî lant.  
dâ stiphter eine burg sint,  
10 einir dageweidi wît,  
drîr dageweidi lank.  
michil was der sîn gewalt.  
diu burg nanter nâh imo Nînivê,  
dâ sint der merevisch Jônâ ûzspê.
- 10 Sîn wîf diu hîz Semîramis.  
diu alten Babilônîe stiphti si  
van cîgelin den alten,  
die die gigandî branten,  
5 dû Nimbrot der michilo  
gerît un dumpfîcho,  
daz si widir godis vortin  
einen turn worhtin  
van erdin ûf ce himele.  
10 des dreif si got widere,  
dû her mit sînir gewalt  
gedeilti si sô manigvalt  
in zungin sibenzog;  
sô steit iz in der werlti noch.  
15 von demi gezûgi des stiphtis  
worti diu Semîramis  
die burchmûra viereggehtich,  
vieri mîlin lank unti sescihg.  
des turnis bistûnt dannoch  
20 vieri dûsent lâfterin hôhc.  
in der burch sint wârin  
diu kuninge vili mêre.  
dâ havitin ir gesez inne  
Chaldêi die grimmin;  
25 die heritin afder lanten,  
vnzi si Hierusalem virbranten.

- to ride in armor  
 so that they would dare to stand up to danger,  
 5 to throw spears, and to fence.  
 He never let them rest  
 until he had all the countries of Asia  
 in his power.  
 Later he built a city there  
 10 that took a day to cross in one direction,  
 three days in the other.  
 His power was great.  
 He called the city Nineveh, after himself.  
 That is where the whale later spit out Jonah.
- 10 His wife was called Semiramis.  
 She built ancient Babylon  
 using old tiles  
 that the giants had fired  
 5 when mighty Nimrod  
 foolishly proposed that they,  
 acting contrary to the fear of God,  
 should build a tower  
 from earth up to heaven.
- 10 Almighty God  
 prevented this  
 by dividing them up  
 into seventy different tongues.  
 That's the way it still is in the world today.
- 15 Using the materials from that edifice,  
 Semiramis built  
 the city walls in a square  
 sixty-four miles long.  
 At that time 4000 fathoms  
 20 of the tower still remained standing.  
 Afterwards the kings in the city  
 were very famous.  
 It was the seat  
 of the fierce Chaldeans.
- 25 They battled their way through many countries  
 until they burned Jerusalem to the ground.

## 66 DAS ANNOLIED

- 11 In den cîdin iz geschach,  
als der wîse Danihel sprach,  
dû her sîni tróume sagiti:  
wî her gesîn havite  
5 viere winde disir werilte  
in dem michilin meri vehtinde,  
vnz ûz dem meri giengin  
vreislîchir dieri vieri.  
viere winde biceichenint vier engele,  
10 die plegint werilt allere;  
die dier vier kunincrîche,  
die diu werilt soldin al umbegrîfen.
- 12 Diz êristi dier was ein lewin.  
si havite mennislîchin sin.  
diu beceichenit vns alle kuninge,  
die der wârin in Babilônia.  
5 dere crahpt unt ire wîsheit  
gidâdun ire rîche vili breit.
- 13 Daz ander dier was ein beri wilde.  
her havide drîvalde zeinde.  
her cibrach al, daz her anequam,  
vnti citrat iz vndir sînin clâwin.  
5 der bizeichinôte driu kunicrîche,  
diu cisamine al bigondin grîfin  
dî den cîdin, dû Cîrus unt Dârîus  
gewunnin chaldêischi hûs:  
die zwêne rîche kuninge,  
10 si cistôrtin Babilônia.
- 14 Das dritti dier was ein lêbarte.  
vier arin vederich her havite.  
der beceichinôte den criechiskin Alexanderin,  
der mit vier herin vûr aftir lantin,  
5 vnz her dir werilt einde  
bî guldînin siulin bikante.  
in India her die wûsti durchbrach,  
mit zuein boumin her sich dâ sprach.



- 11     At that time those things came to pass  
       just as wise Daniel had foretold  
       when he revealed that in his dreams  
       he had seen  
5     the four winds of this world  
       clashing in the great sea  
       until four terrifying animals  
       went forth from the sea.  
       The four winds signify the four angels  
10    that guard all the world.  
       The animals signify the four empires  
       that were to encompass all the world.
- 12    The first animal was a lioness.  
       It had human intelligence.  
       It signifies for us all the kings  
       that were in Babylon.  
5    By their strength and their wisdom  
       they expanded their empires considerably.
- 13    The second animal was a wild bear.  
       It had three rows of teeth.  
       It tore apart whatever it encountered  
       and crushed it under its claws.  
5    The bear signified the three kingdoms  
       that, together, all began to attack  
       at the time when Cyrus and Darius  
       conquered Chaldea.  
       These two powerful kings  
10    destroyed Babylon.
- 14    The third animal was a leopard.  
       It had four eagle wings.  
       It signified Alexander of Greece,  
       who, with four armies, marched through many lands  
5    until he reached the end of the world,  
       which he recognized by its golden columns.  
       In India he forced his way through the desert.  
       There he conferred with two trees.

68    DAS ANNOLIED

- mit zuein grîfen  
10    vûr her in liuften.  
in eimo glase  
liezer sich in den sê.  
dû wurfin sîn vngetrûwe man  
dié kettinnin in daz meri vram.  
15    si quâdin: “obi du wollis sihen wunter,  
sô walz iémir in demo grunte!”  
dû sach her vure sich vlîzin  
manigin visc grôzin,  
half visc, half man.  
20    dad diuht un uili harte vreissam.
- 15    Dû gedâhti der listige man,  
wî her sich mohte generian.  
der wág vûrt in in demo grunte.  
durch daz glas sach her manige wunter,  
5    vnz er mit einim bluote  
daz scarphe meri gruozte.  
alsi diu vlût des bluotis inpfant,  
si warf den heirin aniz lant.  
sô quam her widir in sîn rîche.  
10    wol intfingin un die Criechen.  
manigis wunderis genîte sich derselbe man.  
driu deil her der werilte zûme gewan.
- 16    Daz vierde dier ein ebir was.  
die cûnin Rômêre meindi daz.  
iz haviti îsirne clâwin —  
daz ne condi nieman gevân — ,  
5    îsirni ceine vreisam:  
wî soldiz iemir werdin zam?  
wole beceichinit vns daz waltsuîn,  
daz did rîche ci Rôme sal vrî sîn.  
der ebir cîn horn trûg,  
10    mit ten her sîni vîanti nidirslûg.  
her was sô michil unti vorhtsam:  
ci Rôme wart diu werlt al gehôrsam.

- He flew into the air  
 10 with two griffins.  
 He had himself lowered  
 into the sea in a glass container.  
 Then his faithless men cast  
 the chains down into the water.  
 15 They said: "If you want to see marvelous things,  
 then roll around the ocean floor forever."  
 He saw many large fish  
 pass in front of him,  
 half man, half fish.  
 20 He found this very frightening.
- 15 Finally, the clever man began to wonder  
 how he could save his life.  
 The current carried him along the bottom.  
 He saw many marvels through the glass  
 5 until he irritated the rough sea  
 with some blood.  
 When the water sensed the blood,  
 it cast the sovereign out onto the land.  
 That is how he came back to his kingdom.  
 10 The Greeks gave him a warm welcome.  
 This man experienced many amazing things.  
 He won for himself the three parts of the world.
- 16 The fourth animal was a boar.  
 It stood for the valiant Romans.  
 It had iron claws.  
 No one could catch it.  
 5 It had terrible iron teeth.  
 How could it ever be tamed?  
 The wild boar signifies to us  
 that the Roman Empire will certainly remain free.  
 The boar had ten horns,  
 10 with which it cast down its enemies.  
 It was huge and fearsome.  
 The entire world became subject to Rome.

## 70 DAS ANNOLIED

- 17 Cîn horn meintin cîn kuninge,  
dî mit Rômêrin rittint ci sturme.  
daz eilfti horn wûs vnz an den himil,  
die sterrin vuhtin imi widir.
- 5 iz hât ougin unti munt,  
sulich ni wart uns é kunt.  
manigi wort iz widir gode sprach,  
daz her vieli schiere gerach.  
daz biceichinit uns den Antichrist,
- 10 der noch in diese werlt kunftig ist,  
den got mit sînir gewelti  
cir hellin sal gesendin.  
der troúm allir sô irgîng,  
sôn der engil vane himele gischiet.
- 18 Rômêre scrivin cisamine  
in einir guldîne tavelin  
driuhunterit altheirrin,  
dî dir plêgin zuht unt êrin,
- 5 die dagis unti nahtis riedin,  
wî si ir êrin behîldin.  
den volgedin die herzogin al,  
wanti si ni woldin kuning havin.  
dû santin si den edelin Cêsarem,
- 10 dannin noch hiude kuninge heizzint keisere.  
si gâvin imi manige scar in hant,  
si hiezin un vehtin wider diutsche lant.  
dâ aribèiti Cêsar (daz ist wâr)  
mêr dan cîn ihâr,
- 15 sô her die meinstreinge man  
niconde nie bidingan.  
ci iungist gewan hers al ci gedinge.  
daz soltin cin êrin brengen.
- 19 Vndir bergin ingegin Suâben  
hîz her vanin ûf haben,  
deri vordirin wîlin mit herin  
dari cumin wârin ubir meri.
- 5 mit mislîchemo volke

- 17 The ten horns stood for the ten kings  
 who rode into battle with the Romans.  
 The eleventh horn grew up to heaven.  
 The stars fought against it.
- 5 It had eyes and a mouth,  
 something we had never heard of before.  
 It uttered many words against God.  
 For this he took quick vengeance.  
 It signifies for us the Antichrist,
- 10 who is still to come into this world,  
 whom almighty God  
 will cast into hell.  
 The entire dream came to pass  
 as the heavenly angel had indicated.
- 18 On a tablet of gold  
 the Romans inscribed  
 the names of 300 senators,  
 who maintained order and respect
- 5 and who discussed day and night  
 how they might preserve their preeminence.  
 All the leaders followed them,  
 since they did not want to have a king.  
 That was when they sent out noble Caesar,
- 10 after whom kings are called *Kaiser* even today.  
 They placed many troops under his command.  
 They ordered him to fight against the German lands.  
 In truth, Caesar struggled  
 more than ten years
- 15 without being able to overcome  
 those mighty men.  
 In the end he won them over to a treaty.  
 That was to bring him to glory.
- 19 At the foot of the mountains  
 he ordered his standards raised against the Swabians,  
 whose forebears had arrived there  
 long ago in large numbers from across the sea.
- 5 With a disparate group of people

## 72 DAS ANNOLIED

- si slûgen iri gecelte  
ane dem berge Suêvo,  
dannin wurdin si geheizin Suâbo:  
ein liut ci râdi vollin gût,  
10 redispêh genûg,  
die sich dikke des vure nâmin,  
daz si gûde rekkin wêrin,  
woli vertig vnti wîchaft.  
doch bedwang Cêsar al iri craft.
- 20 Dû sich Beirelant wider in vormaz,  
die mêrin Reginsburch, her se bisaz.  
dâ vanter inne  
helm unti brunigen,  
5 manigin helit gûdin,  
die dere burg hûdin.  
wiliche knechti dir wêrin,  
deist in heidnischin bûchin mêri.  
dâ lisit man: 'Noricus ensis',  
10 daz diudit 'ein suert beierisch',  
wanti si woldin wizzen,  
daz ingeini baz nibizzin,  
die man dikke durch den helm slûg.  
demo liute was ie diz ellen gût.  
15 dere geslehte dare quam wîlin êre  
von Armenie der hêrin,  
dâ Nôê ûz der arkin gîng,  
dûr diz olizuû von der tûvin intfieng.  
iri ceichin noch du archa havit  
20 ûf den bergin Ararat.  
man sagit, daz dar in halvin noch sîn,  
die dir diutischin sprecchin,  
ingegin India vili verro.  
Peiere vûrin ie ci wîge gerno.  
25 den sigin, den Cêsar an un gewan,  
mit bluote mûster in geltan.
- 21 Der Sahsin wankeli mût  
dedimo leidis genûg:

- they had pitched their tents  
 at Mt. Suevo.  
 That is why they were called Swabians.  
 They are a people very good at council  
 10 and quite eloquent,  
 who frequently distinguished themselves  
 as excellent fighters,  
 always ready and warlike.  
 Nevertheless, Caesar overcame their entire fighting strength.
- 20 When Bavaria presumed to oppose him  
 he besieged the splendid city of Regensburg.  
 Within the city he found  
 helmets and shirts of mail  
 5 and many excellent heroes  
 who were guarding the city.  
 The books of the ancients tell  
 what sort of fighters they were.  
 In these books one can read about *Noricus ensis*,  
 10 which means "a Bavarian sword,"  
 since they were convinced  
 that there were none that cut better.  
 They often cut through helmets with them.  
 This people had always profited from bravery.  
 15 Their tribe had arrived long ago  
 from the highlands of Armenia,  
 where Noah went forth from the ark  
 after he had received the olive branch from the dove.  
 There are still signs of the ark  
 20 on the mountains of Ararat.  
 It is said that there are still people  
 who speak German there,  
 very far off in the direction of India.  
 The Bavarians were always eager to go to war.  
 25 Caesar had to pay in blood  
 for his victory over them.
- 21 The fickleness of the Saxons  
 caused him plenty of trouble.

## 74 DAS ANNOLIED

- sôr si wând al ubirwundin havin,  
sô wârin simi aver widiri.
- 5 die lisit man daz si wîlin wêrin al  
des wunterlîchin Alexandris man,  
der diu werlt in iârin zuelevin  
irvûr uns an did einti.  
dû her ci Babilônîe sîn einti genam,
- 10 dû cideiltin diz rîchi viere sîni man,  
dî dir al dû woltin kuninge sîn.  
dandere vûrin irre,  
vnz ir ein deil mit scifmenigin  
quâmin nidir cir Eilbin,
- 15 dâ die Duringe dû sâzin,  
die sich wider un vermâzin.  
cin Duringin dû dir siddi was,  
daz si mihhili mezzir hiezin sahs,  
der dî rekkîn manigis drûgin.
- 20 dâmidi si die Duringe slûgin  
mit untrûwin ceiner sprâchin,  
die ci vridin si gelobit havitin.  
von den mezzerin alsô wahsin  
wurdin si geheizzin Sahsin.
- 25 svie si doch ire ding ane vîngen,  
si mûstin Rômêrin alle dienin.
- 22 Cêsar bigonde nâhin  
zû den sînin altin mâgin,  
cen Franken din edilin;  
iri beidere vorderin
- 5 quâmin von Troie der altin,  
dû die Criechin diu burch civaltin,  
dû ubir diu heri beide  
got sîn urteil sô irsceinte,  
daz die Troiêri sum intrunnin,
- 10 die Criechin ni gitorstin heim vindin:  
want in den cîn iârin,  
dû si ci dere sâzin wârin,  
sô gehîetin heimi al iri wîf,  
si rieten an iri manni lîf.



- When he thought he had overcome them  
they turned against him again.
- 5 You can read that they were all at one time  
followers of the amazing Alexander,  
who reached the very end of the world  
in twelve years.  
When he met his end in Babylon
- 10 his empire was divided up  
by four of his men, who now wanted to be kings.  
The rest wandered far and wide,  
until one group  
came to the Elbe in a fleet of ships.
- 15 This place had already been settled by the Thuringians,  
who made bold to resist them.  
Among the Thuringians it was the custom  
to call long knives *sahs*.  
The fugitive warriors carried many of these knives.
- 20 At a meeting that had been agreed on to make peace  
they broke their word  
and slew the Thuringians.  
They were called Saxons  
on account of these very sharp knives.
- 25 No matter how they started out,  
all of them had to serve the Romans.
- 22 Caesar approached  
the noble Franks,  
who were related to him from long ago.  
Their forebears on both sides
- 5 had left the ancient city of Troy  
when it was leveled by the Greeks,  
when God revealed his judgment  
on the two armies by allowing  
some of the Trojans to escape.
- 10 The Greeks, however, did not dare to return home,  
since during the ten years  
they laid siege to Troy  
their wives back home had all married.  
They were planning to take their husbands' lives.

## 76 DAS ANNOLIED

- 15 des ward irslagin der kuning Agamemno.  
irri vûrin dandero,  
vns Vlix gesindin  
der ciclôps vraz in Sicilia,  
das Vlixes mit spiezin wol gerach,  
20 dûr slâfinde imi sîn ouge ûzstach.  
das geslehte deri ciclôpin  
was dannoch in Siciliin,  
alsô hó sô cîmpoume;  
an dem eindo hatten si ein ouge.  
25 nû havit si got van vns virtribin hinnan  
in daz gewelde hinehalf India.
- 23 Troiêri vûrin in der werilte  
wîdin irri after sedele,  
vns Elenus, ein virherit man,  
des kûnin Ektoris witiwin genam,  
5 mit ter er dâ ce Criechin  
bisaz sînir vîanti rîche.  
si worhtin dar eini Troie,  
dî man lange sint mohte scowen.  
Antenor was gevarn dannin ér,  
10 dûr irchôs, daz Troie solti cigên.  
der stifted vns diu burg Pitavium  
bî demi wazzere Timavio.  
Enêas irvaht im Walilant.  
dâr diu sú mit trîzig iungin vant,  
15 dâ worhten si diu burg Albâne,  
dannin wart sint gestiftit Rôma.  
Franko gesaz mit den sîni  
vili verre nidir bî Rîni.  
dâ worhtin si dû mit vrowedin  
20 eini luzzele Troie.  
den bach hîzin si Sante  
nâ demi wazzere in iri lante;  
den Rîn havitin si vure diz meri.  
dannin wûhsin sint vreinkischi heri.  
25 dî wurden Cêsari al unterdân,  
si wârin imi îdoch sorchsam.

- 15 That is why King Agamemnon was killed.  
 The others traveled around aimlessly,  
 until in Sicily the cyclops  
 devoured the retinue of Ulysses,  
 which Ulysses avenged by poking the cyclops's eye out  
 20 with a spear while he was sleeping.  
 The race of the cyclops,  
 which lived at that time in Sicily,  
 was as tall as the cypress trees.  
 They had one eye in their forehead.  
 25 Now God has driven them away from us  
 into the forests on the other side of India.
- 23 The Trojans wandered about the world  
 far and wide looking for a place to settle  
 until Helenus, who had been defeated,  
 married the widow of brave Hector,  
 5 with whom he took possession  
 of his enemies' kingdom in Greece.  
 There they built a Troy  
 that could still be seen a long time afterwards.  
 Antenor had left earlier  
 10 when he realized that Troy would perish.  
 He founded the city of Padua  
 on the river Timavus.  
 Aeneas won Italy for himself by force.  
 There where he found the sow with thirty piglets  
 15 they built the city of Alba,  
 from which Rome was later established.  
 Franko settled with his followers  
 far away on the Rhine.  
 There they were happy to build  
 20 a little Troy.  
 They named the brook Sante  
 after the river in their country.  
 They took the Rhine in the place of the sea.  
 From that time on, the Frankish people increased there.  
 25 They all became subject to Caesar.  
 However, they caused him much trouble.

## 78 DAS ANNOLIED

- 24      Dû Cêsar dû widere ci Rôme gesan,  
         si ni woltin sîn niht intfân.  
         si quâdin, daz her durch sîni geile  
         haviti virlorin des heris ein michil deil,  
5      daz her in vremidimo lante  
         ân urlof sô lange havite.  
         mit zorne her dû widir wante  
         ci diutischimo lante,  
         dâ her hât irkunnit  
10     manigin helit vili gût.  
         her sante zû den heirrin,  
         die dar in rîche wârin.  
         her clagitin allin sîni nôt,  
         her bôt un golt vili rôt.  
15     her quad, daz her si wolti gern irgezzin,  
         obir un ieht ce leide gedân hetti.
- 25      Dû si virnâmin sînin wille,  
         si saminôtin sich dar alle:  
         vîzir Gallia unti Germânia  
         quâmin imi scarin manige,  
5      mit schînintin helmen,  
         mit vestin halspengin.  
         si brâhtin manigin scônin schiltrant.  
         als ein vlût vûrin sîn daz lant.  
         dû ci Rôme her bigondi nâhin,  
10     dû irvorhtini dar manig man,  
         wanti si sâgin schînin  
         sô breite scarin sîni  
         vanin ingegin burtin;  
         des lîbis si alle vorhtin.  
15     Câtô unti Pompêius  
         rûmiti rômischî hûs;  
         al der senâtus,  
         mit sorgen vluhin si diurûz.  
         her vûr un nâh iaginta,  
20     wîtini slahinta  
         vnz in Egypti lant.  
         sô michil ward der herebrant.

- 24 When Caesar headed back to Rome  
 the Romans did not want to receive him.  
 They claimed that a large part of the army had been lost  
 through his presumption
- 5 because he had stayed in foreign lands  
 for such a long time without permission.  
 In anger he returned  
 to German lands,  
 where he had gotten to know
- 10 many very brave warriors.  
 He sent messages to the leaders  
 who ruled there.  
 He lamented his trouble to all of them.  
 He offered them bright red gold.
- 15 He said he wanted to make good  
 any harm he might have done them.
- 25 When they heard what he had in mind  
 they all assembled in one place.  
 Many troops came to him  
 from Gallia and Germania
- 5 with shining helmets  
 and strong coats of mail.  
 They brought many excellent shields.  
 They streamed into the country like a flood.  
 As Caesar came closer and closer to Rome
- 10 and the inhabitants saw  
 such a vast army glistening in the sun,  
 bearing his standards against them,  
 many were seized by fear.  
 All were afraid for their lives.
- 15 Cato and Pompey  
 left their Roman home.  
 The entire Senate  
 fled the city in fear.  
 Caesar pursued them,
- 20 hunting them down everywhere  
 as far as Egypt.  
 Mighty was the fire of war.

## 80 DAS ANNOLIED

26 VVer móhte gecelin al die menige,  
die Cêsari iltin ingeginne  
van ôstrit allinthalbin,  
alsi der snê vellit ûffin alvin,  
5 mit scarin unti mit volkin,  
alsi der hagil verit van den wolkin!  
mit minnerigem herige  
genanter an die menige.  
dû ward diz hêristi volcwîg,  
10 alsô diz bûch quît,  
daz in disim merigarten  
ie geurumit wurde.

27 Oy wî dî wîfini clungin,  
dâ dî marih cisamine sprungin!  
herehorn duzzin,  
becche blûtis vluzzin,  
5 derde diruntini diuniti,  
dî helli ingegine gliunte,  
dâ dî hêristin in der werilte  
sûhtin sich mit suertin.  
dû gelach dir manig breiti scari  
10 mit blûte birunnin gari.  
dâ mohte man sîn douwen,  
durch helme virhouwin,  
des rîchin Pompêiis man.  
dâ Cêsar den sige nam.

28 Dû vrouwite sich der iunge man,  
daz her die rîche al gewan.  
Her vûr dû mit gewelte  
ci Rôme suî sô her wolte.  
5 Rômêre, dû sin infiengin,  
einin nûwin sidde aneviengin:  
si begondin igizin den heirrin.  
daz vundin simi cêrin,  
wanter eini dû habite allin gewalt,  
10 der é gideilit was in manigvalt.  
den sidde hîz er dû cêrin

- 26 Who could count the multitudes  
 who hastened towards Caesar  
 from everywhere in the East,  
 as the snow falls on the Alps,  
 5 armies and people,  
 as the hail falls from the clouds!  
 He dared to oppose these great numbers  
 with the smaller army.  
 Books tell us  
 10 that this was the mightiest battle  
 that two armies ever waged  
 against each other in this world.
- 27 Alas, how the armor resounded  
 wherever the war horses charged together!  
 Battle trumpets filled the air.  
 Blood flowed in streams.  
 5 The earth thundered beneath them.  
 Hell cast its glow upon the place  
 where the mightiest in the world  
 pursued each other with swords.  
 A vast expanse of troops lay there  
 10 drenched completely with blood.  
 There the men of mighty Pompey could be seen,  
 struck through their helmets,  
 dying  
 where Caesar won the victory.
- 28 The young man rejoiced then,  
 since he had conquered every kingdom.  
 Next he marched to Rome with a mighty force,  
 just as he wished.  
 5 When the Romans received him  
 they instituted a new custom.  
 They began to address their ruler with *ihr*.  
 They thought this up to honor him,  
 since he alone held all the power  
 10 that previously had been divided up among many.  
 He had this custom taught

## 82 DAS ANNOLIED

- diutischi liuti lêrin.  
ce Rôme deddir ûf daz scazhûs,  
manig cieri nam her dan ûz,  
15 her gébite sînin holdin  
mit pellin ioch mit golte.  
sidir wârin diutischi man  
ce Rôme lîf unti wertsam.
- 29 Dû Cêsar sîn einti genam,  
vnte der sîn neve gût diu rîchi gewan,  
Augustus der mêre man —  
Owisburg ist nâ imi geheizan;  
5 diu stifte ein sîn stîfsun,  
Drûsus genanter — ,  
dû ward gesant heirro Agrippa,  
daz her diu lant birehta,  
daz her eini burg worhte,  
10 ci diu daz in dad liut vorte.  
diu burg hîz her Colônia,  
dâ wârin sint hêrrin maniga;  
avir nâ selbe demo namin sînin  
ist si geheizin Agrippîna.
- 30 Ci dere burg vili dikki quâmin  
dî waltpodin vane Rôme,  
dî dir oug êr dar in lantin  
veste burge havitin:  
5 Wurmiz unti Spîri,  
die si worhtin al die wîli,  
dû Cêsar dar in lante was  
vnter die Vrankin unter saz.  
dû worhter dâ bî Rîne  
10 sedilhove sîne.  
Meginza was dû ein kastel,  
iz gemêrte manig helit snel;  
dâ ist nû dere kuninge wîchtûm,  
dis pâbis senitstûl.  
15 Mezze stifte ein Cêsaris man,  
Mezius geheizan.



- to the Germans as an honor.  
 In Rome he opened up the treasury.  
 He took out large quantities of jewelry.
- 15 He gave gold and precious silks  
 to those who had been loyal to him.  
 From that time on, German men  
 were popular and esteemed in Rome.
- 29 When Caesar met his end  
 and the empire was taken over by his noble nephew,  
 the celebrated Augustus —  
 Augsburg is named after him;
- 5 it was founded by one of his stepsons  
 named Drusus —  
 prince Agrippa was dispatched  
 to establish order in the provinces  
 and to build a city
- 10 so that the people would fear him.  
 He named the city Cologne.  
 It has had many rulers since then.  
 In addition it is called Agrippina  
 after his own name.
- 30 Frequently commissioners would come  
 to this city from Rome,  
 who already possessed fortified cities  
 in the country:
- 5 Worms and Speyer,  
 which they had built  
 when Caesar was in the country  
 gaining a foothold among the Franks.  
 That was when he built his residences
- 10 along the Rhine.  
 At that time Mainz was a fortified place.  
 It was enlarged by many an intrepid hero.  
 Now it is the place where kings are consecrated  
 and the seat of papal synods.
- 15 One of Caesar's men, named Metius,  
 founded Metz.

## 84 DAS ANNOLIED

- Triere was ein burg alt —  
si cierti Rômêre gewalt — ,  
dannin man unter dir erdin  
20 den wîn santi verri  
mit steinîn rinnin  
den hêrrin al ci minnin,  
die ci Kolne wârin sedilhaft:  
vili michil was diu iri craft.
- 31 In des Augusti cîtin gescahc,  
daz got vane himele nider gesach.  
dû ward giborin ein kuning,  
demi dienit himilschi dugint:  
5 Iêsus Christus, godis sun,  
von der megide sente Mâriun.  
des erschinin sân ci Rôme  
godis zeichin vrône:  
vzir erdin diz lûter olei spranc,  
10 scône ranniz ubir lant;  
vmbe diu sunnin ein creiz stûnt,  
alsô rôt sô viur unti blût.  
wanti dû bigondi nâhin,  
dannin uns allin quam diu genâde:  
15 ein niuwe kunincrfchi.  
demi mûz diu werilt al intwîchin.
- 32 Senti Pêtir, dir boto vrône,  
den diuvil ubirwantir ce Rôme.  
her rehte dâ ûf dis heiligin crûcis ceichin,  
her screif diu burg ci Cristis eigine.  
5 dannin santir drî heilige man,  
ci predigene den Vrankan:  
Eucharium unti Valêrium,  
der dritti geinti ûffin leige.  
dâ kêrdin dî zvêne widere,  
10 senti Pêtri daz ce clagine.  
dari santer dû sînin staf,  
den legitin si ûffe Maternis graf.  
si hîzin un wider von dem tôd erstân,

- Trier was an old city.  
 The mighty Romans embellished it.  
 From Trier wine was sent in stone conduits  
 20 a long way  
 under ground  
 out of devotion to the lords  
 who resided in Cologne.  
 Their power was very great.
- 31 It came to pass in the time of Augustus  
 that God looked down from heaven.  
 Then a king was born  
 who is served by the heavenly hosts,  
 5 Jesus Christ, son of God,  
 born of St. Mary the Virgin.  
 That was why the sacred signs of God  
 appeared in Rome just then.  
 Pure oil gushed forth from the earth  
 10 and ran copiously over the land.  
 A circle surrounded the sun  
 as red as fire and blood.  
 For this was the dawn  
 of that which brought salvation to us all:  
 15 a new kingdom  
 for which all the world must make way.
- 32 The blessed apostle St. Peter  
 vanquished the Devil in Rome.  
 There he set up the sign of the blessed Cross.  
 He made the city over to Christ.  
 5 From there he dispatched three holy men  
 to preach to the Franks:  
 Eucharis and Valerius;  
 the third met his end on a cliff.  
 The other two returned to St. Peter  
 10 to lament this development.  
 St. Peter sent his staff,  
 which they placed on Maternus's grave.  
 They commanded him to rise from death

## 86 DAS ANNOLIED

- in senti Pêtiris gibote mit un ce Vrankin gân.  
15 dû her sînis meisteris namin virnam,  
her ward un sîn gihôrsam.  
dû intloich sich diu molta,  
als iz got wolta.  
her vieng sich ci demi grasi,  
20 schiere îlter ûs demo gravi,  
dâr vîrcig dagi hatti gilegin;  
dû mûster vîrcig iâr lebin.  
cêrist si dû ci Trierin lêrtin,  
darnâ si Kolni bikêrtin,  
25 dâ bischof ward derselbe man,  
der vane demi tôdi was irstantan.
- 33 Dû gewunnin si dâ ci Vrankin  
ci godis dienisti vili manigin man  
mit beizzirimo wîge,  
dan si Cêsar gewanne wîlen.  
5 si lêrtin si widir sunde vehtin,  
daz si ci godi wêrin gûde knechte.  
dere lêre sint wole plâgin,  
dî bischove nâh in wârin,  
drî unti drîzig gezalt  
10 vns ane seint Annin gewalt.  
dere sint nû heilig sibine;  
die schînint uns von himele,  
als iz sibirin sterrin nahtis dûnt.  
seint Anno, lieht is her unti gût:  
15 vntir dandere brâhter sînin schîm  
alsi der jachant in diz guldîni vingerlîn.
- 34 Den vili tiurlîchin man  
muge wir nû ci bîspili havin,  
den als ein spiegel anesîn,  
die tugint unti wârheiti wollen plegin.  
5 dû der dritte keiser Heinrîch  
demi selbin heirrin bival sich,  
vnti der godis willo was irgangin,  
dar her ci Kolne ward mit lobe intfangin,

- and to accompany them to Franconia as St. Peter had ordained.
- 15 When he heard the name of his master  
he obeyed them at once.  
Thereupon the earth opened up  
as God willed it.  
He held on to the grass.
- 20 He hurried quickly out of the grave  
in which he had lain for forty days.  
He still had to live another forty years.  
At first they taught in Trier.  
Then they converted Cologne,
- 25 where the same man became bishop  
who had risen from the dead.
- 33 In Franconia they won many men  
for the service of God,  
in a better fight  
than the one in which Caesar had won them previously.
- 5 They taught them to fight against sin  
so that they would be good soldiers of God.  
Later this teaching was spread  
by the bishops who followed them,  
who number thirty-three
- 10 up to the reign of St. Anno.  
Of these, seven are now saints.  
They shine down on us from heaven  
like the seven stars at night.  
St. Anno is radiant and splendid.
- 15 He added his brilliance to the others  
as the hyacinth adds its brilliance to a golden ring.
- 34 Now we can take this most worthy man  
as an example,  
to be regarded as a model  
by those who want to cultivate excellence and truth.
- 5 After Emperor Henry III  
had placed his trust in this lord  
and God's will had been accomplished,  
Anno entered Cologne with a multitude of people

## 88 DAS ANNOLIED

- dû gieng her mit liut crefte:  
10 als diu sunni dût in den liufte,  
diu in zuschin erden unti himili geit,  
beiden halbin schînit,  
alsô gieng der bischof Anno  
vure gode unti vure mannen.  
15 in der phelinzin sîn tugint sulich was,  
daz un daz rîch al undersaz,  
ci godis diensti in den gebérin,  
samir ein engil wêri.  
sîn êre gihîlter wole beidinthalb.  
20 dannin ward her ci rehtimi hêrtûmi gezalt.
- 35 Sîn gûte bikanti vil unmanig man.  
nû virnemit, wî sîni siddi wârin gedân:  
offen was her sînir worte,  
vure dir wârheite niemannin her ni vorte.  
5 als ein lewo saz her vur din vuristin,  
als ein lamb gîn her untir diurftigin.  
den tumbin was her sceirphe,  
den gûtin was er einste.  
weisin unti widewin,  
10 die lobitin wole sînin sidde.  
sîni predigi unti sîn ablâz  
nimohti nichein bischof dûn baz,  
alsô gotlîche,  
dad iz mit rehte solte lîchen  
15 allir irdischir diet.  
gode was her vili lieb.  
sêliclîche stûnt kolnischî werlt,  
dû si sulichis bischovis wârin wert.
- 36 Sô diz liut nahtis ward slâfin al,  
sô stûnt imi ûf der vili gûte man.  
mit lûterer sînir venie  
sûhter munistere manige.  
5 sîn oblei her mit imi drûg,  
dir armin vant her genûg,  
die dir selide niht hattin

- and was welcomed with jubilation.  
 10 As the sun moving through the air  
 passes between heaven and earth  
 and shines in both directions,  
 so Bishop Anno passed  
 before God and humans.
- 15 At the palace his power was so great  
 that all the imperial princes sat below him.  
 In the service of God he carried himself  
 as if he were an angel.  
 He preserved his good name in both camps.  
 20 Therefore he was counted among the true rulers.
- 35 Very few people recognized his goodness.  
 Now hear how he lived and acted.  
 He was open in his speech.  
 He feared no one on account of the truth.  
 5 He sat before the princes like a lion.  
 He went among the poor like a lamb.  
 Towards the foolish he was strict.  
 Towards the virtuous he was benevolent.  
 Orphans and widows praised him  
 10 highly for the way he acted.  
 He could give sermons and indulgences  
 better than any other bishop,  
 in such a holy manner  
 that all people on earth  
 15 should rightly have approved.  
 He was beloved of God.  
 The people of Cologne were blessed by good fortune  
 when they were worthy of such a bishop.
- 36 At night, when all the people were sleeping,  
 this most holy man roused himself.  
 He sought out many of the monastery churches,  
 where he would kneel, pure in heart, and say his prayers.  
 5 He carried with him the offerings he had received.  
 He found plenty of poor people  
 who had no roofs over their heads

## 90 DAS ANNOLIED

- vnt imi dâ ware dâdin.  
dâ diz armi wîf mit demi kindi lag,  
10 der dir nieman ni plag,  
dari gienc der bischof vrôno;  
her gebettidi iri selbe scôno,  
sô her mit rehte mohte heizin  
vatir aller weisin.  
15 sô harte was er in genêdig.  
nû havitis imi got gelônit.
- 37 Vili sêliclîche diz rîche alliz stûnt,  
dû dis girihtis plag der heirre gût,  
dû her zô ci demi rîchi  
den iungen Heinrîche.  
5 wilich rihtêre her wêre,  
das quam wîtini mêre.  
van Criechin unt Engelantin  
die kuninge imi gebi santin;  
sô dedde man von Denemarkin,  
10 von Vlanterin unti Riuzilanti.  
manig eigin her ci Kolni gewan.  
dî munister cierter ubir al.  
ci demi tiurin gotis lobe stiftir  
selbo vier munister;  
15 diz vunfti ist Sigeberg, sîn vili liebi stat,  
dar ûffe steit nû sîn graf.
- 38 Ni avir diu michil êre  
iewiht wurre sînir sêlin,  
sô dede imi got, alsô dir goltsmit dût,  
sôr wirkin willit eine nuschin gût:  
5 diz golt siudit her in eimi viure;  
mit wêhim werki dût her si tiure,  
mit wierin alsô cleinin;  
wole slîft her die goltsteine;  
mit manigir slahtin gigerwa  
10 gewinnit er in die variwa.  
alsô sleif got seint Annin  
mit arbeidin manigin.



- and who were watching for him.  
 The blessed bishop went  
 10 to where a woman lay with her child  
 without anyone at all to care for her.  
 He prepared her bed himself with care  
 so that he can rightly be called  
 the father of all orphans,  
 15 he showed them so much mercy.  
 Now God has rewarded him for this.
- 37 The entire empire enjoyed good fortune  
 when this excellent lord held power,  
 when he was raising young Henry  
 to rule.  
 5 Reports about the sort of regent he was  
 spread far and wide.  
 The kings of Greece and England  
 sent him gifts,  
 as they did from Denmark,  
 10 from Flanders and Russia.  
 He acquired much property in Cologne.  
 He decorated churches everywhere.  
 He himself founded four monasteries  
 to the precious glory of God.  
 15 The fifth is Siegberg, a place that was especially dear to him,  
 where his grave now lies.
- 38 In order to keep his great fame  
 from harming his soul in any way  
 God acted towards him as a goldsmith acts  
 when he wants to fashion a fine brooch.  
 5 He melts the gold over a fire.  
 His skillful craftsmanship  
 increases the value of the brooch with fine gold wires.  
 He polishes the topazes smooth.  
 He brings out their color  
 10 with all sorts of preparations.  
 Thus God polished St. Anno  
 with many sorts of travail.

## 92 DAS ANNOLIED

- 39      Dikki un anevuhtin dî lantheirrin,  
          ci iungis brâht iz got al ci sînin êrin.  
          vili dikki un anerietin,  
          dî une soltin bihûtin.
- 5      wî dikki une dî virmanitin,  
          dî her ci heirrin brâht havite!  
          ci iungis niwart daz niht virmidin,  
          her niwurde mit gewêfinin ûze dir burg virtribin,  
          also Absalon wîlin
- 10     virtreib vater sînin,  
          den vili gûtin David.  
          disi zuei dinc, harti si wârin gelîch.  
          leidis unte arbeite genúg  
          genîte sich der heirro gût,
- 15     al nâh dis heiligin Cristis bilide.  
          dû súnt iz got van himele.
- 40     Dar nâh vîng sich ane der ubile strît,  
          des manig man virlôs den lîph,  
          dû demi vierden Heinrîche  
          virworrin wart diz rîche.
- 5      mort, roub unti brant  
          civûrtin kirichin unti lant  
          von Tenemarc unz in Apuliam,  
          van Kerlingin unz an Ungerin.  
          den nîman nimohte widir stén,
- 10     obi si woltin mit trûwin unsamit gên,  
          die stiftin heriverte grôze  
          wider nevin unti hûsgenôze.  
          diz rîche alliz bikêrte sîn gewêfine  
          in sîn eigin inâdere.
- 15     mit siginuflîcher ceswe  
          vbirwant iz sich selbe,  
          daz dî gidouftin lîchamin  
          vmbigravin ciworfin lâgin  
          ci âse den bellindin,
- 20     den grâwin walthundin.  
          dû daz ni trúite bisûnin seint Anno,  
          dû bidrôz une lebin langere.

- 39 The lords of the realm attacked him frequently.  
 God turned everything to Anno's own glory in the end.  
 Those who were supposed to protect him  
 often planned attacks on him.
- 5 How often he was scorned  
 by those whom he had brought to power!  
 In the end he was not even spared this:  
 he was driven out of the city by force of arms,  
 just as Absalom
- 10 drove out his father,  
 the godly David, long ago.  
 These two events were very similar.  
 The noble prince had to endure  
 much hardship and suffering,
- 15 entirely according to the example of the blessed Christ.  
 God in heaven repaid him for this.
- 40 After this the wretched struggle began  
 in which many lost their lives,  
 when the empire was brought into confusion  
 against Henry IV.
- 5 Murder, robbery, and arson  
 devastated the churches and the countryside  
 from Denmark into Apulia,  
 from France as far as Hungary.  
 The very ones who would have been unconquerable
- 10 if they had acted together in good faith  
 undertook great military campaigns  
 against their relatives and countrymen.  
 The whole empire turned its weapons  
 against its own entrails.
- 15 With its own victorious right hand  
 it conquered itself,  
 so that Christian corpses  
 lay strewn about unburied,  
 as carrion for the howling
- 20 gray wolves.  
 When St. Anno no longer believed in the possibility of reconciliation  
 he found it a burden to live any longer.

## 94 DAS ANNOLIED

- 41 Her reit ci Salivelt in Duinge lant.  
dâ irbaritimi got diu sîni hant:  
einis dagis ingegin nône  
dir himil indedde sich scône;  
5 dâ sach her inne  
diu gotelîche wunne,  
dî her nidorsti kundin  
nicheinimo weriltlîchim manne.  
dû her ûffe sînim wagene lag,  
10 vnter sînis gebeddis plag,  
sulich mâncraft un umbevieng,  
daz man sescein ros ci demo wagine spien.  
dû dûht hun, daz her sêge,  
suad sôdor iemir kunftig wêre.  
15 vili harte untirquam sigis der heilige man;  
dû bigondir dannin sîchen.
- 42 Einis nahtis der heirro dû gesach,  
wî her quam in einin vili kuniglîchin sal  
ci wuntirlîchimi gesidele,  
sô iz mit rehti solde sîn ci himele.  
5 dû dûht un in sînim troume,  
wîz allinthalvin wêre bihangin mit golde.  
dî viuli tiurin steini liuhtin dar ubiral,  
sanc unti wunne was dir grôz unti manigvalt.  
dû sâzin dar bischove manige,  
10 si schinin alsô die sterrin cisamine.  
dir bischof Bardo was ir ein,  
senti Heribret gleiz dar als ein goltstein.  
andere heirin genú:  
vn was ein lebin unt ein mût.  
15 dû stûnt dir ein stûl ledig unt eirlîch;  
seint Anno wart sînis vili gemeit.  
her was ci sînin êrin dar gesat;  
nû lobit hers got, dad iz alsô gescach.  
ô wî gerne her dû gesêze,  
20 den lîbin stûl wî gerner bigriffe!  
dad ni woltin gelôbin dî vurstin  
durch einin vlekke vure sînin brustin.

- 41 He rode to Saalfeld in the land of the Thuringians.  
 There God revealed his power to him.  
 One day around noon  
 the sky opened up in splendor.
- 5 Within he beheld  
 the glory of God,  
 something which he did not dare reveal  
 to anybody in this world.  
 When he lay in his wagon  
 10 and said his prayers,  
 such a force came over him  
 that sixteen horses had to be harnessed to the wagon.  
 He thought he was seeing  
 everything that would happen in the future.
- 15 The holy man was very much afraid.  
 Then he became sick.
- 42 One night the prince saw  
 himself enter a very majestic hall  
 containing marvelous thrones,  
 just like those that are quite rightly supposed to be in heaven.
- 5 It seemed to him in his dream  
 as if the hall had been hung throughout with cloth of gold.  
 The most precious gems shone everywhere.  
 He heard singing there and jubilation, great and various.  
 Many bishops were seated there.
- 10 They shone together like the stars.  
 Bishop Bardo was one of them.  
 St. Heribert glistened like a topaz.  
 Many other princes of the church were there.  
 They shared a single way of living and a single way of thinking.
- 15 One of the thrones there stood empty and magnificent.  
 St. Anno was very glad to see that.  
 It had been placed there in his honor.  
 He praised God that things had turned out that way.  
 Oh, how he would have liked to sit there!
- 20 How he would have liked to take possession of that precious throne!  
 The princes would not allow that  
 because of a spot on his chest.

## 96 DAS ANNOLIED

- 43 Vf stûnt dir heirrin ein, hîz Arnolt;  
 ci Wurmizi was her wîlin bischof.  
 seint Annin nam her mit handin,  
 sô quâmin si dar bihalvin.
- 5 mit sûzir redin her un dû bistûnt.  
 her sprach: "trôsti dig, heirro, godis drût!  
 disin vlekkin wîsi hine gedûn!  
 ci wâre, dir is gereit der êwigi stûl.  
 daz sal sîn in curtin stundin,  
 10 sô bistu disin heirrin willicumin.  
 vntir un nimaht tu nû blîvin.  
 wî lûtir iz sal sîn, dad si willin lîdin!  
 Crist havit tir disi ding irougit.  
 ô wî, heirro, wad tir êrin unti genâdin volgit!"
- 15 harti gînc iz imi ci hercin,  
 daz her widere kêrin solde zir erdin.  
 ni wêrit dû ci stundin sô gewant,  
 durch alle diusi werilt ni rûmter daz paradysi lant:  
 sulich is diu himilschi wunne.
- 20 dar sule wir denkin, alt unti iungin.  
 von demi slâfe dir heirro dû gestûnt,  
 wole wister, wad her solde dûn:  
 Kolnêrin virgab her sîni hulte.  
 daz her si hazzite, wî grôz daz wârin ere sculte!
- 44 Dû dat cît dû bigonde nâhen,  
 daz imi got wolte lônin,  
 dû ward her gikeistigit  
 alsî dir heiligi Iôb wîlin:
- 5 vane vûzin vns an diz hoibit  
 sô harti al bitoibit.  
 sô schît diu tiure sêla  
 von mennislîchimo sêra,  
 von disimo siechin lîbi
- 10 in das êwigi paradysi.  
 diz vleisc intfînc du erda,  
 dir geist vûr up ci berga.  
 dari sule wir iemir nâh imo deinkin,  
 wâ wir ci iungist sulin leintin.

- 43 One of the princes, called Arnold, stood up.  
 He had been bishop of Worms.  
 He took St. Anno by the hand  
 so that they approached the place side by side.  
 5 He addressed him kindly.  
 He said: "Be comforted, sir, beloved of God.  
 Arrange for this blemish to be removed.  
 Truly, this eternal throne is prepared for you.  
 It will come to pass very soon  
 10 that these lords will welcome you.  
 You may not remain among them now.  
 For them to put up with something, it must be very pure indeed.  
 Christ has revealed these things to you.  
 Oh, good lord, what glory and grace will be yours!"  
 15 Anno took it very much to heart  
 that he had to return to earth.  
 If things had been different just then  
 he would not have left the kingdom of paradise for all the world,  
 so great is the joy of heaven.  
 20 Young and old, we should all turn our thoughts in that direction.  
 The prince woke up from his sleep.  
 He knew very clearly what he had to do.  
 He granted the people of Cologne his favor.  
 It was their fault entirely that he had been hostile to them.
- 44 When the time drew near  
 when God intended to reward him,  
 he was tormented  
 just like blessed Job, long ago.  
 5 He was completely paralyzed  
 from head to foot.  
 Then his precious soul departed  
 from human misery,  
 from this sick body,  
 10 and entered eternal paradise.  
 Earth received the body.  
 The spirit rose upwards.  
 We should follow him with our thoughts  
 to where we will end up at last.

## 98 DAS ANNOLIED

- 45 Alser dû ci godis antwurte quam,  
cin êwigin ginâdin,  
dû dedde dir heirro edile gemût,  
alsô dir ari sînin iungin dût,  
5 sôr si spanin willit ûz vliegin:  
her suêmit ob in ce cierin,  
her wintit sich ûf ci berge,  
daz sint dûnt die iungin gerne.  
alsô woldir uns gespanin,  
10 wari wir nâ imi soldin varin.  
her zoigit uns hînidine,  
wilich lebin sî in himile.  
ci demi gravi, dâ sini woltin dôt havin,  
dâ worhtir scône ceichin:  
15 die sîchin unti die crumbe,  
dî wurdin dâ gesunde.
- 46 Arnolt hiez ein vollin gût kneht;  
der havit einin vogitman, hiez Volpreht,  
der durch werltlîche sculde  
virlôs sînis heirrin hulte.  
5 dû bigonder godi missitrûwin,  
helphe sûhter an din tiuvil:  
her kôs vn imi ci vogite  
wider Arnolde.  
einis âbindis gînc her einin ganc  
10 nâ sînimo rosse, einis veldis lanc.  
dâ irschein imi der tiuvil offene.  
her virbôt imi alle Cristis é,  
vnt her nîmanni daz ni sagite,  
wî her un gesîn havite.  
15 her quad, giwûge hers eincheinim manne,  
her cib rêchin ci stukkeliîni allin;  
wolter avir imi volgin,  
sô hetter imi gewissin holtin.  
mit drôn unti mit geheizan  
20 virleitter dû den tumbin man,  
daz her gelîz sich cis vîantis trûwin.  
daz ward imi sint ci rûwin.



- 45 When he came into the presence  
 of the everlasting mercy of God,  
 the nobly minded lord behaved  
 like the eagle when it wants to tempt its young  
 5 to fly off on their own.  
 It soars gloriously over them.  
 It circles higher and higher  
 so that, later, the young are eager to do the same.  
 Thus he wanted to lure us  
 10 to the place where we should follow after him.  
 He showed us down below  
 what sort of life there would be in heaven.  
 At the grave where they believed him dead  
 he performed great miracles.  
 15 The sick and the lame  
 were cured there.
- 46 There was a most excellent knight named Arnold.  
 He had a dependent by the name of Volprecht,  
 who had lost the favor of his lord  
 on account of secular transgressions.  
 5 Then he began to lose faith in God.  
 He sought help from the Devil.  
 He chose him as his protector  
 against Arnold.  
 One evening he was walking  
 10 across a field to his horse.  
 There the Devil appeared to him openly.  
 He forbade him absolutely to follow the gospel of Christ  
 and ordered him not to tell anyone  
 that he had seen him.  
 15 He said that if he told anyone at all  
 he would tear him up into tiny pieces.  
 However, if he obeyed him  
 he would have a reliable friend in him.  
 With threats and with promises  
 20 the Devil led the foolish man astray  
 so that he gave in to his promises.  
 Later he regretted having done so.

- 47 Des andren tagis her mit Arnolde reit.  
 dis tiuvilis geheizi was her vili gemeit.  
 mit misselîchin redin her dar zû quam,  
 daz her godis bigonde virlouchinan.  
 5 godis heiligin bigonder lasterin —  
 daz nîman nisolti gebaldin — ,  
 vnzi dû der vili tumbe man  
 bigondi lasterin seint Annin.  
 her quad, dad her iz al wol irkante,  
 10 iz wêr al triugeheit unti scante;  
 Anno lebit ié mit suntin.  
 wad ceichine her getuon solte?  
 dere vrebelfîchin schelti  
 mûster sân intgeltin:  
 15 dâ cistede sîn ouge winister  
 vûr imi ûz als ein wazzer.  
 dû der ungeloubige man  
 ni wolti sich irkeinnin,  
 her niwolti seint Annin sceltin,  
 20 dû mûste hers mêr intgeltin.  
 durch sîn hoibit quam ein slag,  
 daz her dir nidiri gelach.  
 als ein gescôz daz ouge ceswe  
 spreiz ûz imi verre.  
 25 dû vîl her nidir an did gras,  
 her schrei, als imi was.  
 harti irquâmin si sich des ubiral,  
 si bedditin ci gote in crûcestal.
- 48 Arnolt hîs drâdi rennin,  
 paffen imi dari gewinnin.  
 sô vûrtin si in ceinir kirichin.  
 si lêrtin un sîni pigihtî tûn,  
 5 vnzi dû der sêregi man  
 sent Annin anedingin bigan.  
 her bat sînir genâdin,  
 daz her den gesunt imi virgâbi.  
 michil wunter sâgin  
 10 alli, dî dû dâ wârin:

- 47 The next day he was out riding with Arnold.  
 He was delighted by the Devil's promise.  
 While talking about various things,  
 Volprecht went so far as to deny God.
- 5 He began to revile God's saints,  
 which no one should be so bold as to do,  
 until this very foolish man  
 began to revile St. Anno.  
 He said that he knew very well
- 10 that it was all a shameful deception.  
 Anno had always lived in sin.  
 What sort of miracles would he be able to perform?  
 Volprecht had to pay at once  
 for this brazen abuse.
- 15 Then and there his left eye  
 ran out of his face like water.  
 When the faithless man  
 refused to come to his senses  
 and continued to abuse St. Anno
- 20 he had to pay an even higher price.  
 A stroke went through his head  
 so that he fell down onto the ground.  
 His right eye squirted out of him  
 far away like a shot.
- 25 Then he fell down onto the grass.  
 He cried out on account of his condition.  
 This terrified people all around.  
 They prayed to God with their arms stretched out like crosses.
- 48 Arnold ordered them all to run quickly  
 to fetch priests for him.  
 They brought him to a church.  
 They urged him to confess his sins
- 5 until the injured man  
 began to place his hope in St. Anno.  
 He prayed that Anno might show mercy  
 and restore his health to him.  
 All those who were there
- 10 saw a great miracle.

102    **DAS ANNOLIED**

in den îtilin ougistirnin  
wûhsin niuwe ougin widere,  
daz her sân ci stundin woli gesach.  
sô scône ist diu godis craft.

- 49    Von altin êwin ist daz kunt,  
wî sich wîlin ûf tedde der merigrunt,  
dû Moyses das liut Israêl  
mit trukkenim wegge leite ubir sê  
5    ci demi allir bezzistin lante  
(des die gûtin ouch sulin waltin):  
dâ die becche miliche vluzzin,  
diz sûze honig dar inzuschin;  
diz olei ûz eime steine sprunge,  
10    sân dir bî der sûze brunne;  
diz brôt vane himele reginete,  
allis gûdis si seide habiten.  
mit wuntirlîchin ceichinin  
êrete got Moysen, den heiligin,  
15    vnz ein sîn selbis suster  
bigondimi sprecchin laster.  
ô wî starche si dî misilsuht bistûnt,  
vnz iri gewegete der brûder gût!  
alsô gewegete seint Anno disim man,  
20    daz her sîni gesunt gewan,  
ci diu daz wir virstûntin  
des rîchin godis gûte,  
wî her sô lônit unti ricchit,  
suaz man sînin holtin spricchit,  
25    der sô sûze leidit albihanten  
ci demi scônin paradysi lante.

New eyes grew back  
in the empty eye sockets  
so that he could see perfectly at once.  
So magnificent is the power of God.

- 49 We know from the Old Testament  
how the seabed was revealed long ago  
when Moses led the people of Israel  
on a dry path through the sea  
5 into the best of all lands,  
which the blessed will also have as theirs,  
where the streams flowed with milk,  
sweet honey mixed in.  
Oil burst forth from a rock,  
10 alongside it a spring with fresh water.  
Bread rained down from the sky.  
They had a sufficiency of all good things.  
God honored Moses, the saint,  
with marvelous signs  
15 until one of his own sisters  
started to slander him.  
Oh, how painfully she was stricken with leprosy,  
until her good brother helped her!  
In just that way St. Anno helped this man  
20 to regain his health  
so that we might understand  
the power and goodness of God,  
the way he rewards and punishes  
whatever anyone says about his servants,  
25 those whom he leads so gently and swiftly  
into the blessed land of paradise.

## DIE KAISERCHRONIK

vv. 247–667

- Die chuonen Rômære  
rewelten ainen hêrren,  
ain vermezzen helt,  
250 von dem daz buoch michil tugent zelt.  
vil grôz lop si im sungên;  
si santen den helt jungên  
ze Dûtiscen landen.  
vil wol si inen erchanden:  
255 er hêt ain stætigen muot,  
en allen wîs was er ein helt guot.  
Do enpfulhen Rômære  
Jûlîô dem hêrren  
drîzech tûsint helede  
260 mit guotem geserewe.  
Jûlîus der hêrre  
drîzec tûsent nam er selbe mêre,  
want er dâ vor was in Dûtiscen landen  
und er ir ellen wol rekande,  
265 want er in ir haimilîche was.  
dô wesser wol, daz iz nehain frum was.  
Juljus was ain guot kneht:  
vil sciêre was er gereht,  
und ander sîne holden  
270 die mit im varen solden.  
er kêrte engegen Swâben;  
den tet er michel ungenâde.  
ze Swâben was dô gesezzên  
ain helt vil vermezzên,  
275 genant was er Prenne:  
er rait im mit her engegêne.  
Daz buoch tuot uns kunt:  
er vaht mit im drîe stunt  
mit offenem strîte.

## CHRONICLE OF THE EMPERORS

section that includes passages from the *Annolied*

The brave Romans  
chose a general,  
a bold warrior, of whom the book  
250 on which we have relied relates many accomplishments.  
They sang his praises to the sky.  
They sent the young hero  
to German lands.  
They knew him very well.  
255 He never wavered in his intentions.  
He was an excellent warrior in every regard.  
The Romans entrusted  
Julius, the general,  
with thirty thousand  
260 well-armed warriors.  
The general, Julius,  
took thirty thousand more on his own  
since he had been in German lands previously  
and was well acquainted with their valor,  
265 since he had been in their confidence.  
But he realized that this would not bring him any advantage.  
Julius was an excellent fighter.  
He was ready at once,  
as were those of his followers  
270 who were to accompany him.  
He turned towards Swabia.  
He treated them very harshly.  
At that time a fearless hero  
called Prenne  
275 held sway in Swabia.  
He led an army on horseback against him.  
The book tells us  
that he fought with him three times  
on the battlefield.

- 280 si sluogen wunden wîte,  
 si frumten manigen bluotigen rant.  
 die Swâbe werten wol ir lant,  
 unz si Juljus mit minnen  
 rebat ze aim teidinge.  
 285 ir lant si dâ gâben  
 in sîne genâde.  
 sîn gezelt hiez er slahen dô  
 ûf ain berch der heizet Swêrô:  
 von dem berge Swêrô  
 290 sint si alle gehaizen Swâbe,  
 ain liut ze râte vollen guot,  
 — si sint ouh redespæhe genuoc — ,  
 di sih diche des fur nâmen,  
 daz si guote reken wæren,  
 295 wol vertic unt wol wîchaft.  
 iedoh betwanc Juljus Cêsar alle ir chraft.  
 Die Swâbe rieten Jûlîô,  
 er kêrte ûf die Baire,  
 dâ vil manich tegen inne saz.  
 300 Boimunt ir herzoge was,  
 sîn pruoder hiez Ingram.  
 vil sciere besanten si ir man,  
 in kom an der stunt  
 vil manic helt junc  
 305 mit halsperge unt mit prunne.  
 si werten sih mit grimme,  
 si vâhten mit im ain volcwîc:  
 neweder ê noh sît  
 gelac nie sô manic helt guot,  
 310 oder uns liegent diu haideniskien buoch.  
 owî wie guote cnehte Baier wâren,  
 daz ist in den haideniskien buochen mære.  
 dâ liset man inne 'Noricus ensis',  
 daz kît ain swert Baierisc.  
 315 diu swert man dike durch den helm sluoc,  
 dem liute was sîn ellen vil guot.  
 Diu geslâhte der Baiere  
 her kômen von Armenje,



- 280 They slashed open large wounds.  
 They bloodied many shields.  
 The Swabians fought valiantly in defense of their land  
 until Julius, acting as a friend,  
 invited them to a meeting.
- 285 At this meeting they entrusted their country  
 to his mercy.  
 Afterwards he ordered his tents to be raised  
 on a mountain called Swero.  
 They are all called Swabians,  
 290 from Mt. Swero.  
 They are a people very good at counsel —  
 they are also quite eloquent —  
 who frequently distinguished themselves  
 as excellent fighters,  
 295 always ready and warlike.  
 Nevertheless, Julius Caesar overcame their entire fighting strength.  
 The Swabians advised Julius  
 to turn against Bavaria,  
 where a great many warriors lived.
- 300 Their duke was Boimunt.  
 His brother was called Ingram.  
 They sent at once for their vassals.  
 Without delay a large number  
 of young warriors came to them,  
 305 bringing hauberks and shirts of mail.  
 They defended themselves fiercely.  
 They fought a massed battle with him.  
 Neither before nor since  
 have so many fine warriors been slain —  
 310 or else the books of the heathen are lying to us.  
 Indeed, there are accounts in the books of the heathen  
 telling what excellent fighters the Bavarians were.  
 There you can read about “Noricus ensis.”  
 That means a Bavarian sword.
- 315 Over and over their swords slashed through each other’s helmets.  
 This people had profited greatly from its bravery.  
 The Bavarian tribe  
 had come from Armenia,

- dâ Nôê ûz der arke gie  
 320 unt daz olzwî von der tûben enphie.  
 ir zaichen noch diu arka hât  
 ûf den bergen di dâ haizent Ararât.  
 den sig den Juljus an den Bairen gewan  
 den muoser mit pluote sêre geltan.
- 325 Der Sahsen grimmigez muot  
 tet im dô laides genuoc.  
 die liset man daz si wâran  
 des wunderlîchen Alexanders man,  
 der ze Babilonje sîn ende genam.
- 330 dô teilten sîn scaz vier sîne man,  
 die wolten wesen kunige.  
 die andern fuoren wîten irre after lante,  
 unz ir ain teil mit scefmenige  
 kômen ûf bî der Elbe,
- 335 dâ duo der site was  
 daz man diu micheln mezzet hiez sahs,  
 der di rechen manegez truogen,  
 dâ mit si di Düringe sluogen.  
 mit untriwe kômen si in aine sprâche:
- 340 die Sahsen den friden brâchen.  
 von den mezzern wassen  
 sint si noch gehaizen Sahsen.  
 Cêsar begunde dô nâhen  
 zu sînen alten mâgen,
- 345 ze Franken den vil edelen.  
 ir biderben vorderen  
 kômen von Trôje der alten  
 di di Chrîchen zervalten.  
 Ob ir iz gelouben wellent,
- 350 daz ih iu wil rehte zellen,  
 wi des herzogen Ulixes gesinde  
 ain cyclops vraz in Sicilje,  
 daz Ulixes mit spiezen wol rach,  
 do er slâfende im sîn ouge ûz stach.
- 355 sîn gesclâhte dannoh  
 was in dem walde alsô hôh  
 sam die tanpoume.

- where Noah went forth from the ark  
 320 and received the olive branch from the dove.  
 There are still signs of the ark  
 on the mountains there, which are called Ararat.  
 Julius had to pay a high price in blood  
 for his victory over the Bavarians.
- 325 Next the fury of the Saxons  
 caused him plenty of trouble.  
 You can read that they were  
 followers of the amazing Alexander,  
 who met his end in Babylon.
- 330 Subsequently his treasure was divided up  
 by four of his men who wanted to be king.  
 The others strayed far and wide, through many lands,  
 until one group  
 sailed up the Elbe in a fleet of ships.
- 335 At that time it was the custom there  
 to call long knives *sahs*.  
 The fugitive warriors carried many of these knives,  
 with which they killed the Thuringians.  
 They came to a meeting in bad faith.
- 340 The Saxons broke the truce.  
 They are still called Saxons  
 on account of their sharp knives.  
 Caesar then approached  
 the most noble Franks,
- 345 who were his relatives from long ago.  
 Their valiant forebears  
 had left the ancient city of Troy,  
 which was leveled by the Greeks.  
 I hope you will believe me
- 350 when I tell you the truth concerning  
 the troops led by Ulysses.  
 They were eaten by a cyclops in Sicily,  
 which Ulysses avenged by poking the cyclops's eye out  
 with a spear while he was sleeping.
- 355 At that time the race of the cyclops  
 was as tall as the fir trees  
 in the forest.

- an der stirne habeten si vorne ain ouge.  
 nû hât si got von uns vertriben hinnen  
 360 in daz gewâlde enehalb Indîe.  
     Trôjâni vuoren in dirre werlte  
     vil wîten irre after lande,  
     unz Elenus ain verherter man  
     des kuonen Hectoris witewen genam,  
 365 mit der er ze Crîchen  
     besaz sîner vîande rîche.  
     Anthênor vuor dannen,  
     duo Trôja was zergangen,  
     er stiphte Mantowe  
 370 und ain ander haizet Padowe.  
     Enêas ervaht Rômiskiu lant,  
     da er ain sû mit drîzec wîzen jungen vant.  
     Franko gesaz mit den sînen  
     niden bî dem Rîne:  
 375 den Rîn hêt er vur daz mer.  
     dâ wuohsen elliu Frenkischen her.  
     diu wurden Cêsari undertân,  
     iedoh was iz im harte sorcsam.  
     Juljus worhte dô bî Rîne  
 380 die sedelhove sîne:  
     Diuze ain stat guote,  
     Bocbarte der ze huote;  
     Andernâche ain state guote,  
     Ingelnhaim der zu huote;  
 385 Magenze ain stat guote,  
     Oppenheim ir ze huote.  
     duo worhte der helt snel  
     ingegen Magenze ain castel.  
     ain bruke worht er dâ uber Rîn:  
 390 wi maht diu burch baz gezieret sîn?  
     diu versanc sît in des Rînes grunde.  
     daz chom von den sunden,  
     daz Magenzâre nie nehaim ir hêrren  
     mit triwen mite wâren.  
 395 Dannoh stuont Triere  
     mit michelen êren.

- They had one eye in front on their forehead.  
 Now God has driven them far away from us  
 360 into the forests on the other side of India.
- The Trojans wandered about the earth,  
 straying far and wide through many lands,  
 until Helenus, who had been defeated,  
 married the widow of brave Hector,  
 365 with whom he took possession  
 of his enemies' kingdom in Greece.  
 Antenor had left Troy  
 when it was destroyed.  
 He founded Mantua  
 370 and another city called Padua.  
 Aeneas won by force the lands of Rome,  
 where he found a sow with thirty white piglets.  
 Franko settled down with his followers  
 along the Rhine.
- 375 He took the Rhine in place of the sea.  
 That is where the Franks increased in number.  
 They became subject to Caesar,  
 although it cost him much trouble.
- That was when Julius built  
 380 his residences along the Rhine:  
 Deutz, an excellent place,  
 with Boppard to guard it;  
 Andernach, an excellent place,  
 with Ingelheim to guard it;  
 385 Mainz, an excellent place,  
 with Oppenheim to guard it.  
 Then the valiant warrior built  
 a castle near Mainz.  
 He built a bridge across the Rhine there.
- 390 What better ornament for a city could there be?  
 Later it sank to the bottom of the Rhine.  
 That was caused by the sinfulness  
 of the people of Mainz, who never  
 remained true to any of their lords.
- 395 Trier, on the other hand,  
 enjoyed great power.

- si stuont an einem ende  
 in Franken lande,  
 in Bellicâ Gallîâ.  
 400 vil kuone wâren si dâ,  
 si werten wol ir lant,  
 unz Jûlius der wîgant  
 mit listen in die burch an gewan:  
 daz machet der vurst Lâbîân.  
 405 Nû wil ih iu sagen wie ez kom,  
 daz Juljus Triere gewan.  
 si werten sih dâ vor, daz ist wâr,  
 mêr denne vier jâr.  
 in der burc wâren dô zwêne  
 410 gewaltige hêrren,  
 der eine hiez Dulzmâr,  
 der ander Signâtôr.  
 di begunden sih zwaiien,  
 under in ze strîten  
 415 umbe di grôzen hêrschaft  
 diu ze Triere was in der stat.  
 Signâtôr wart Cêsaris man  
 unt sîn bruoder Lâbîân.  
 von ir ræten iz bechom  
 420 daz Dulzmâr wart erslagen  
 und daz Juljus Triere uberwant.  
 er vant dar inne manigen tûrlîchen wîgant.  
 Die wîle di hêrren  
 mit triwen samt wâren,  
 425 wie dike si rieten  
 daz si wider den chaiser tæten  
 mit grimmem volcwîge!  
 do bestuont si der zwîvel:  
 vil michil volc ze scanden gât  
 430 dâ si der zwîvel bestât,  
 di dâ wol sint ainmuote  
 die werdent dike stâte.  
 durch zwîvel der hêrren  
 sô nam in Juljus alle ir êre.  
 435 Alse Juljus in Triere chom,

- It was situated in the outer reaches  
of the land of the Franks,  
in Belgian Germany.
- 400 Those who lived there were very brave.  
They defended their land valiantly  
until the hero, Julius,  
won the city from them by a stratagem.  
This was the work of prince Labian.
- 405 Now I will tell you how it came to pass  
that Julius won Trier.  
It is true that they had defended themselves  
against him for more than four years.  
At that time there were two
- 410 powerful lords in the city.  
One was called Dulzmar,  
the other Signator.  
They fell out  
and began to fight each other
- 415 for the great power there was  
in ruling the city of Trier.  
Signator became Caesar's man  
along with his brother Labian.  
As they advised,
- 420 Dulzmar was killed  
and Julius overcame Trier.  
Within the city he found many excellent fighters.  
As long as the lords  
remained united in good faith,
- 425 they kept planning  
to attack the emperor  
with a furious massed battle.  
But then they were beset by distrust.  
Many a people suffers disgrace
- 430 where it is beset by distrust,  
while those who are truly of one mind  
are likely to endure.  
The distrust of the lords enabled Julius  
to deprive them of all their power.
- 435 When Julius entered Trier

- si wânten, si hêten alle den ir lîp verlorn.  
 Cêsar was edele unt kuone,  
 diu burch dûht in veste unt scône;  
 von diu liez er die hêren  
 440 in den selben êren  
 dâ er si vor inne vant.  
 die burc bevalh er in ir aller gewalt,  
 den oberisten hêren  
 den lêh er guotiu lêhen,  
 445 den kuonisten gab er daz golt;  
 die wâren im alle willich unt holt.  
 die aller ermisten diet  
 die liez er âne gebe niet.  
 daz lêrt in sîn diemuot.  
 450 Cêsar was milt unde guot,  
 vil michel was sîn sin.  
 alse lange wonete er under in  
 unz im alle Dûtiske hêren  
 willic wâren ze sînen êren.  
 455 Duo Juljus wider ze Rôme san,  
 si newolten sîn niht enphâhen,  
 si sprâchen, daz er durch sîn gail  
 ir heres hête verlorn ain michel tail,  
 unt daz er ze Dûtisken landen  
 460 ân ir urloup ze lange wære bestanden.  
 mit zorne er wider wante  
 ze Dûtiscem lante.  
 er sante nâh allen den hêren  
 di in Dûtiscem rîche wâren,  
 465 er chlagete in allen sîne nôt,  
 er bôt in sîn golt rôt,  
 er sprach, swaz er in ze laide hête getân,  
 er wolte sis wol ergezzan.  
 Do si vernâmen sînen willen,  
 470 duo samenten sih die snellen.  
 ûzer Gallîa unt ûzer Germanje  
 kômen scar manige  
 mit scînenden helmen,  
 mit vesten halspergen.



they all supposed they would lose their lives.  
 Caesar was noble and brave.  
 The citadel seemed strong and well-built to him.  
 For this reason he let the lords retain  
 440 the same dignity  
 that they had enjoyed before.  
 He placed the city under their jurisdiction.  
 He bestowed desirable fiefs  
 on the greatest lords.  
 445 He gave gold to the bravest.  
 They were all devoted to him and ready to do his bidding.  
 Nor did he leave the poorest people  
 without gifts.  
 His humility taught him this.  
 450 Caesar was generous and noble.  
 His intelligence was great.  
 He remained among them  
 until all the German lords  
 were ready to serve his glory.  
 455 When Julius headed back to Rome  
 the Romans did not want to receive him.  
 They said that he had lost a large part  
 of their army through his own arrogance  
 and that he had remained too long  
 460 in German lands without their permission.  
 In anger he returned  
 to German lands  
 and summoned all the lords  
 who were in the German province.  
 465 He lamented his trouble to them all.  
 He offered them his red gold.  
 He said he wanted to compensate them  
 for any harm he had done them.  
 When they heard what he had in mind  
 470 the eager warriors gathered together.  
 Many troops came  
 from Gaul and Germania,  
 bringing shining helmets  
 and strong coats of mail.

- 475 si laiten manigen scônen sciltes rant:  
 als ain fluot vuoren si ze Rôme in daz lant.  
 do iz Rômære gesâhen,  
 wie harte si erchômen!  
 do ervorht im vil manic man,  
 480 duo Juljus mit Tûtiscer rîterscephte sô hêrlîchen chom  
 unt si sâhen scînen  
 die braiten scar sîne,  
 fan unte borten;  
 ir lîbes si harte vorhten.  
 485 Rigidus Câtô und Pompêjus  
 die rûnten alle Rômiskên hûs,  
 unt aller senâtus:  
 mit sorgen fluhen si dar ûz.  
 er vuor in nâch jagende,  
 490 vil wîten slahende.  
 Pompêjus flôh an daz mer,  
 er gewan daz aller chreftigest her  
 daz in der werlte ie dehain man  
 zu sîner helfe gewan.  
 495 Juljus strebet in engegene,  
 iedoh mit minre menige.  
 durh der Dûtiscen trôst  
 wie vast er in nâh zôh!  
 dâ wart daz hertiste volcwîc,  
 500 als daz buoch vor chît,  
 daz in disem mergarten  
 ie gefrumt mahte werden.  
 owî wi di sarringe chlungen,  
 dâ diu march zesamene sprungen!  
 505 herhorn duzzen,  
 peche pluotes fluzzen.  
 da belach manich braitiu scar  
 mit bluote berunnen alsô gar.  
 Jûlius den sig nam,  
 510 Pompêjus chûme intran;  
 er flôh in Egipten lant:  
 dannen tet er niemer mêr widerwant.  
 Pompêjus reslagen lac,

- 475 They brought many excellent shields.  
 They streamed into the land of Rome like a flood.  
 How the Romans were terrified  
 when they saw what was happening!  
 Many men were afraid
- 480 when Julius arrived in splendor with the German knights  
 and they saw such a vast host  
 shining in the sun,  
 with their standards and their shield straps.  
 They were very afraid they would lose their lives.
- 485 Rigidus Cato and Pompey  
 and the entire Senate  
 all abandoned their Roman home.  
 They fled the city in fear.  
 Julius pursued them,
- 490 striking them down everywhere.  
 Pompey fled to the sea.  
 He gathered the mightiest army  
 that anyone in the world ever assembled  
 in his own cause.
- 495 Julius pushed towards them,  
 but with a smaller force.  
 With the help of the Germans  
 he pursued them very closely.  
 According to the book
- 500 it was the most brutal massed battle  
 that two armies would ever fight  
 against each other in this world.  
 Alas, how the armor resounded  
 whenever the war horses charged together!
- 505 Battle trumpets filled the air.  
 Blood flowed in streams.  
 A vast expanse of troops lay there  
 completely covered with blood.  
 Julius won the victory.
- 510 Pompey barely escaped.  
 He fled into the land of Egypt  
 and never returned again.  
 Pompey was beaten.

Juljus Cêsar in sît rach.

515     Duo frouwete sih der junge man,  
daz er diu rîche elliu under sih gewan.  
er fuor dô mit michelem gewalte  
wider ze Rôme swie er wolte.

Rômâre in dô wol enphiengen —  
520     si begunden irrizen den hêren.  
daz vunden si im aller êrist ze êren,  
want er aine habete den gewalt  
der ê was getailet sô manicvalt.  
den site hiez er ze êren

525     alle Dûtisce man lêren.

In den zîten iz gescach  
dannnen der wîssage Dânfêl dâ vor sprach,  
daz der chunic Nabuchodonosor sîne troume sagete  
die er gesehen habete:

530     wie vier winde  
in dem mere vuoren vehtende  
unt ûz dem mer giengen  
vier tier wilde.  
diu bezaichent vier chunige rîche,  
535     die alle dise werlt solten begrîfen.

Daz êrste tier was ain liebarte;  
der vier arenvetech habete,  
der bezaichinet den Chrîchischen Alexandrum,  
der mit vier hern vuor after lande,

540     unz er der werlt ende rechande.  
mit zwain grîfen  
vuorter sich selben zuo den luften,  
in einem glasevazze  
liez er sich in daz mer fram.

545     nâch im wurfen sîn ungetrûwe man  
die keten alsô fraissam.  
si sprâchen: 'nû dû gerne sihest wunder,  
nû sizzi iemer an des meres grunde.'

Duo sah der wunderlîche man

550     ain tier vur sich gân  
aines tages ze prîme  
unz an den dritten tach ze nône,

Julius Caesar obtained satisfaction for him later.

- 515 The young man rejoiced then  
since he had brought every kingdom under his control.  
Next he turned back towards Rome  
with a mighty force, just as he wished.  
This time the Romans received him well.  
520 They began to address their ruler with *ihr*.  
They thought this up to honor him, first of all,  
since he alone held the power  
that previously had been distributed among so many.  
He had this custom taught  
525 to all the German men as an honor.

At that time those things came to pass  
that the prophet Daniel had foretold of old,  
which King Nebuchadnezzar said  
he had seen in his dream:

- 530 that four winds  
moved clashing through the sea  
and four wild beasts  
went forth from the sea.  
They signify four mighty kings  
535 who were to possess the entire world.

The first animal was a leopard  
that had four eagle wings.  
It signifies Alexander of Greece  
who, with four armies, marched through many lands  
540 until he saw the end of the world.  
He transported himself into the air  
with two griffins.

He had himself lowered down into the sea  
in a glass container.

- 545 His faithless men cast  
the fearsome chains after him.  
They said: "Since you like to see marvelous things,  
you can sit on the ocean floor forever."

- One day this amazing man  
550 saw a creature pass before him  
from prime until the ninth hour  
of the third day.

- daz was ein grôz wunder;  
vil dike walzit iz umbe.
- 555 duo gedâhte der listege man,  
ob er ze dem lîbe trôst solte hân.  
mit sîn selbes pluote  
daz scarfe mer er gruozte.  
als diu fluot des pluotes enphant,
- 560 si warf in wider ûz an daz lant.  
er kom wider in sîn rîche;  
vil wol enphiengen in die Chrîchen.  
vil manic wunder relait der selbe man,  
ain dritteil er der werlte under sih gewan.
- 565 Daz ander tier was ain pere wilde,  
der habete drîvalde zende.  
der bezaichenet driu kunincrîche,  
diu wider aim solten grîfen.  
der pere was alsô fraissam:
- 570 von mensken sinne nemaht er niemer werden zam.  
Daz dritte ain fraislich eber was,  
den tiurlîchen Juljum bezaichenet daz.  
der selbe eber zehen horn truoc,  
dâ mit er sîne vîande alle nider sluoc.
- 575 Juljus bedwanch elliu lant,  
si dienten elliu sîner hant.  
wol bezeichnenet uns daz wilde swîn  
daz daz rîche ze Rôme sol iemer frî sîn.
- Daz vierde tier was ain lewin,  
580 iz hête menniscîchen sin,  
iz hête mennicken ougen unt munt:  
sulhes tieres newart uns ê niht kunt.  
im wuohs ain horn gegen dem himele,  
die sternen vâhten im ingegene.
- 585 daz bezeichinet aver den Antichrist,  
der noh in die werlt kunftich ist,  
den got mit sîner gewelte  
hin ze der helle sol senden.  
der troum alsô regienc
- 590 als in der wîssage Dâniêl besciet.  
Juljus di triskamere ûf prach,

- That was a great marvel.  
 It kept rolling around him in circles.  
 555 Then the clever man began to think about  
 how he could come away with his life.  
 With his own blood  
 he irritated the rough sea.  
 When the water sensed the blood  
 560 it cast him back out onto land.  
 He returned to his kingdom.  
 The Greeks gave him a very warm welcome.  
 This man experienced a great many amazing things.  
 He gained control of a third of the world.  
 565 The second animal was a wild bear  
 which had three rows of teeth.  
 It signifies three kingdoms  
 which were to attack another kingdom.  
 The bear was very dangerous.  
 570 Human intelligence could never tame it.  
 The third was a fearsome boar.  
 It stands for the extraordinary Julius.  
 This boar had ten horns,  
 with which it cast down all its enemies.  
 575 Julius conquered every country.  
 They all rendered service to his power.  
 The wild boar signifies to us clearly  
 that the Roman Empire will always remain free.  
 The fourth animal was a lioness.  
 580 It had human intelligence.  
 It had human eyes and a mouth.  
 We had never heard of such an animal before.  
 One of its horns grew towards heaven.  
 The stars fought against it.  
 585 It signifies the Antichrist,  
 who is still to come into this world,  
 whom almighty God  
 will send down to hell.  
 The dream came to pass  
 590 as the prophet Daniel had interpreted it.  
 Julius broke open the treasury

- er vant dar inne michelen scaz.  
 er gebete Dûtischen holden  
 mit silber unt mit golde.  
 595 von diu wâren Dûtiske man  
 ze Rôme ie liep unt lobesam.  
 diu rîche er mit michelem gewalte habete  
 die wîle daz er lebete,  
 daz buoch saget uns vur wâr:  
 600 niewan fiunf jâr.  
 Rômâre in ungetrûwelîche sluogen,  
 sîn gebaine si ûf ain irmensûl begruoben.  
 Alse Juljus wart erslagen,  
 Augustus daz rîche nâh im gewan,  
 605 von sîner swester was er geborn.  
 duo er ze rihter wart erkorn,  
 swie er got niene vorhte,  
 iedoh er fride worhte  
 in allen sînen rîchen  
 610 gewonnen si nie nehainen sâmilîchen.  
 an den stunden,  
 swelhe in dem rîche wâren gefangen ode gebunden  
 ode in karkære gestôzen,  
 die hiez der kunic ûz lâzen.  
 615 der kuninc vil hêre  
 er gebôt dannoh mêre:  
 er hiez scrîben allen disen umberinc,  
 baidiu muoter unde chint,  
 baidiu wîp unde man,  
 620 iegilîchez muose varn  
 swannen ez geborn was.  
 daz liet kundet uns daz:  
 alle die ir hêrren wâren entrunnen  
 den newolt er des rîches niht gunnen.  
 625 aines tages hiez er der fremeden slahen,  
 sô wir daz buoch hôren sagen,  
 mêr denne drîzec tûsent lîbe,  
 manne unde wîbe.  
 Cêsar Augustus,  
 630 duo gewarf er alsus:



and found a huge treasure inside.  
 He bestowed silver and gold  
 on the devoted Germans.  
 595 For this reason German men  
 were always welcome and much praised in Rome.  
 He ruled the empire with great might  
 for as long as he lived.  
 The book tells us truly  
 600 that that was only five years.  
 The Romans murdered him treacherously  
 and buried his remains on top of a high column.  
 When Julius had been killed  
 Augustus took possession of the empire after him.  
 605 He was the child of Caesar's sister.  
 Even though he did not fear God in the least,  
 after he had been chosen to be ruler  
 he established peace  
 throughout all his realms  
 610 such as they achieved at no other time.  
 At that time the king decreed  
 that anyone who had been captured or bound  
 or thrown into prison  
 anywhere in the empire be freed.  
 615 That most exalted king  
 ordered something else as well.  
 He decreed that all the earth should be recorded,  
 whether mother or child,  
 whether man or woman.  
 620 Each person had to travel  
 to the place where he or she was born.  
 The song tells us that he did not want to  
 allow in the empire any of those  
 who had run away from their lords.  
 625 One day, so the book tells us,  
 he ordered more than 30,000  
 foreigners, men and women,  
 to be slain.  
 Then Caesar Augustus  
 630 did the following:

- er hiez im wurken aver sâ  
 ain wâge diu hiez didragmâ,  
 er gebôt in bî dem halse,  
 si gêbin si ze cinse  
 635 — arm unde rîche  
 di dâ wâren in sînem rîche — ,  
 diu fier phenninge wac.  
 der cins stuont unz an den tac  
 daz der wâre hailant  
 640 von himele wart gesant  
 uns allen ze trôste,  
 der uns von dem cinse relôste.  
 Agrippâ wart duo gesant,  
 daz er ze Rîne berihte daz lant.  
 645 aine burch worhte dô der hêrre  
 Rômæren ze êren.  
 den namen gab er ir sâ:  
 er hiez si Agrippînâ,  
 Colonjâ ist si nû genant,  
 650 si zieret elliu Frenkiskiu lant.  
 Mezze stiphte ain sîn man  
 Mêtîus geheizan.  
 Triere was ain burch alt,  
 die zierte Rômære gewalt,  
 655 dannen si den wîn verre  
 santen under der erde  
 in stainen rinnen,  
 den hêrren al ze minnen  
 di ze Cholne wâren sedelhaft.  
 660 michel was der Rômære chraft.  
 Augustus der vil mære man —  
 Augustâ hât noh von im namen —  
 vil gewalteclîche beriht er Rôme.  
 jâ truoc er die corône,  
 665 daz saget daz buoch vur wâr,  
 sehs unde fiunfzic jâr,  
 drî mânode dar ubere.

he had a scale made for himself  
 that was called "double drachma."  
 He ordered on pain of death  
 that both the rich and the poor  
 635 who were in his empire  
 pay tribute  
 that weighed four pennies.  
 The tribute remained in effect until the day  
 when the true savior  
 640 was sent from heaven  
 to comfort us all,  
 who freed us from the tribute.  
 Then Agrippa was dispatched  
 to bring order to the province along the Rhine.  
 645 Once there this general constructed a city  
 to the glory of the Romans.  
 He named it at once.  
 He called it Agrippina.  
 Now it is called Cologne.  
 650 It brings glory to all the lands of the Franks.  
 Metz was founded by one of his followers  
 called Metius.  
 Trier was an old city,  
 embellished by the power of the Romans,  
 655 from which they sent wine  
 in stone conduits  
 a long way underground  
 out of devotion to the lords  
 who resided in Cologne.  
 660 The power of the Romans was great.  
 Augustus, the celebrated man —  
 Augsburg still preserves his name —  
 ruled Rome with great might.  
 Indeed, he wore the crown,  
 665 as the book tells us truly,  
 three months more  
 than fifty-six years.

## DAS LOB SALOMONS

- 1        Inclita lux mundi,  
          du dir habis in dinir kundi  
          erdin undi lufti  
          unde alli himilcrefti,  
5        du sendi mir zi mundi,  
          daz ich eddilichin deil muzzi kundin  
          di gebi vili sconi,  
          di du deti Salomoni,  
          di manicfaltin wisheit:  
10        ubir dich mendit du cristinheit.
- 2        Salomon Davidis sun was,  
          du richi er sit nach imo bisaz.  
          durh sinis vatir sculdi  
          gond imo got sinir huldi.  
5        er sprach, daz er gebiti,  
          swedir so er woliti,  
          richtum odir wisheit.  
          durch di sini vrumicheit  
          er gihohit in so werdi  
10        ubir alli, di dir warin an dir erdi.
- 3        Der herro sich bidachti,  
          zi goti er keriti:  
          'herro, du weist vil woli,  
          al wi michil lut ich biwarin sol.  
5        du machi mich so wisi,  
          daz ich richti so dir gilichi.  
          wil du mir den wistum gebin,  
          so mag ich immir erhafti lebin.  
          daz ist dir allir meisti list,  
10        so giwin ich swaz mir lib ist.'
- 4        Du stimmi sprach dannin  
          zi demo kuninclichen manni:

## IN PRAISE OF SOLOMON

- 1        *Inclita lux mundi,*  
          you who comprehend  
          earth and air  
          and all the powers of heaven,  
5        grant that my mouth might  
          proclaim at least in some measure  
          that most splendid gift,  
          the great wisdom,  
          that you bestowed on Solomon.  
10       Christendom rejoices in you.
- 2        Solomon was the son of David.  
          He ruled his kingdoms after him.  
          God granted him his favor  
          on his father's account.  
5        He said he would give him  
          whichever he desired,  
          wealth or wisdom.  
          On account of his worthiness  
          he exalted him magnificently  
10       above all who walked the earth.
- 3        The king considered what to do.  
          He turned to God.  
          "Lord, you know very well  
          what a great multitude of people are in my care.  
5        Make me so wise  
          that I might rule as you would.  
          If you deign to grant me wisdom,  
          then I will always be able to live with honor.  
          That is the most difficult skill of all.  
10       With it I will gain whatever I wish."
- 4        Then the voice of God spoke  
          to the king:

## 128 DAS LOB SALOMONS

- ‘nu du virkorn hast den richtum  
undi griffi an den wistum,  
5 nu wil ich dich merin  
mid michilin erin.  
ich machi dinin giwalt  
wit undi manincfalt,  
daz man dinin gilichin  
10 nimag findin in allin disin richin.’
- 5 David ein duirir wigant,  
der alli sini not ubirwant,  
der bigondi also werdi  
allir erist her in erdi  
5 goti ein hus zimmiron:  
des giwanner michilin lon.  
daz volworhti sit Salomon,  
er zirit iz mit michilin eron,  
mit manigir slachti wunnin  
10 demo himilischen kunigi zi minnin.
- 6 Ein herro hiz Heronimus  
(sin scripft zelit uns sus),  
der heti ein michil wundir  
uzzir einim buchi vundin,  
5 uzzir Archely  
(daz habint noch di Crichi),  
wi in Hiersalem giscach  
michilis wundiris gimach.  
ein wurm wuchs dar inni,  
10 der irdranc alli di brunni,  
di dir in der burch warin;  
die cisternin wurdin leri:  
des chomin di luiti  
in eini vil starchi noti.
- 7 Salmon der was richi.  
er ded so wisliche,  
er hiz daz luit zu gan,  
vullin eini cisternam

“Since you have disdained riches  
and seized on wisdom  
5 I will raise you  
to great glory.  
I will extend your power  
in many ways, far and wide  
so that your equal will not be found  
10 in all the kingdoms on earth.”

5 David, an excellent warrior,  
who had overcome every obstacle he faced,  
was the first person on earth  
to build a house for God  
5 in such a splendid fashion.  
For this he gained a great reward.  
Subsequently Solomon completed it.  
He decorated it sumptuously,  
with much to delight the eyes,  
10 for love of the heavenly king.

6 A highborn man named Jerome,  
whose writings tell us this,  
discovered a great marvel  
in a book,  
5 in the *Archaiologia*  
(which the Greeks still possess)  
how a great marvel  
occurred in Jerusalem.  
A dragon lived there.  
10 He drank up all the springs  
in the city.  
The cisterns were emptied.  
As a result the people  
were sorely afflicted.

7 Solomon was mighty.  
He acted very wisely.  
He had people go  
and fill a cistern

## 130 DAS LOB SALOMONS

- 5 meddis undi winis,  
dis allir bezzistin lidis.  
do er iz alliz uz gitranc,  
ich weiz er in slaffinti bant.  
daz was ein michil gotis craft,  
10 daz imo der wurm zu sprach.  
der vreissami drachi,  
zi Salmoni sprach er:  
'herro, nu virla mich,  
so biwisin ich dich  
15 einir vili michilin erin  
zi dinim munsteri:  
du wurchist in enim jari,  
wil du mirz giloubin,  
daz du snidis minu bant,  
20 vil manigir claftirin lanc.'
- 8 Salomon sprach do  
vil wislichin dir zu:  
'nu sagi mirz vil schiri,  
odir ich heizzi dich virlisin.'
- 5 der wurm sprach imo zu:  
'ein dir gat in Libano,  
daz heiz du dir giwinnin,  
di adirin bringin.  
ich sagi dir rehti wi du du:  
10 dar uz werchi eini snuir,  
du wirt scarf undi was,  
du snidit als ein scarsachs  
uffi den marmilstein.  
vil ebini muzzer inzwei,  
15 swi so dir lib ist.'
- der kunic vrowit sich des.
- 9 Salomon was richi,  
er det so wislich:  
er hiz imo snidin du bant  
undi virbot imo du lant.  
5 do vur er zi walddi



5 with mead and wine,  
and the very best spiced wine.  
I know that when the dragon had drunk it dry  
Solomon tied him up while he was sleeping.  
It was through the fullness of God's power  
10 that the dragon spoke to him.  
The fearsome dragon  
said to Solomon:  
"My lord, if you set me free now  
then I will tell you  
15 about something quite glorious  
for your temple.  
If you believe me  
and cut my bonds,  
you will advance your work in a single year  
20 by a great many fathoms."

8 Solomon responded  
very wisely:  
"Now tell me about this at once,  
or I will have you destroyed."  
5 The dragon said to him:  
"There is an animal that lives in Lebanon.  
Have it caught for you.  
Have the veins brought.  
I will tell you what you should do.  
10 Make a cord out of them.  
It will be keen and sharp.  
It will cut through marble  
like a razor.  
The stone will be divided very cleanly in two,  
15 just as you wish."  
The king was glad of that.

9 Solomon was mighty.  
He acted very wisely.  
He had the dragon's bonds cut  
and ordered him out of the country.  
5 Then he traveled into the forest

## 132 DAS LOB SALOMONS

- mid allin sinin holdin.  
er vant daz dir in Lybano,  
zi steti jagit erz do.  
do jagit erz alli  
10 dri tagi volli.  
do er daz dir do giwan,  
do was er ein vro man.  
er hiz iz imo giwinnin,  
di adirin bringin.  
15 von du wart daz hus ze Hiersalem  
giworcht ani alliz isin.
- 10 Do was daz hus richi  
giworcht mid michilin vlizzi.  
di wenti warin marmilstein vil wiz,  
daz himiliz undi der estirich.  
5 dar inni hangitin sconi  
di guldinin cronin.  
da was inni lux undi claritas,  
suzzi stanc suavitas.  
daz was also lussam,  
10 so iz demo himilischin kunigi woli gizam.
- 11 Du lagil undi du hantvaz,  
di viole undi du lichtvaz,  
du rouchvaz undi du cherzistal,  
daz roti golt was iz al.  
5 daz bivalch man den ewartin,  
di dir got vorchtin,  
di dir dagis undi nachtis  
phlagin gotis ammichtis.  
daz wart also gordinot,  
10 als iz der wisi Salomon gibot.
- 12 Ein kunigin chom sundir  
zi Salmoni durch wundir.  
du brachti michilin scaz,  
thymiama undi opes,  
5 des edilin gistenis

- with all his retainers.  
 He found the animal in Lebanon.  
 At once he set about hunting it.  
 He hunted it  
 10 for three whole days.  
 Once he had captured the animal  
 he was a happy man.  
 He had it procured for himself  
 and had the veins brought.  
 15 This is how the temple in Jerusalem  
 was constructed without any iron.
- 10 That magnificent structure  
 was constructed with great care.  
 The walls were whitest marble  
 as were the ceiling and the floor.  
 5 Beautiful golden chandeliers  
 hung within.  
 Inside were *lux* and *claritas*,  
 sweet smells, *suavitas*.  
 It was so pleasing  
 10 it would be suitable for the heavenly king.
- 11 The vessels and basins,  
 the cups and the lamps,  
 the censers and the candelabra  
 were all of red gold.  
 5 These were entrusted to the priests,  
 who feared God  
 and celebrated God's office  
 day and night.  
 Everything was arranged  
 10 as wise Solomon had ordained.
- 12 From the south a queen came to Solomon  
 on account of the marvels.  
 She brought a great treasure,  
*thymiana* and *opes*,  
 5 and precious stones

## 134 DAS LOB SALOMONS

grozzis undi cleinis.  
su was ein vrowi vil rich,  
iri gebi was vil kuniclich.

- 13 Du buoch zelint uns vili giwis,  
in sinim hovi worchti man einin disc  
mid silbirin stollin.  
den disc trugins alli,  
5 in allin virin sin uf hubin,  
vur den kunic si in trugin;  
dar obi goumit er sconi.  
daz holz kom von Lybano.  
demo der wistum si cleini,  
10 der virnemi waz du zali meini.

- 14 In sinim hovi was vil michil zucht,  
da was inni allis guotis ginucht;  
sin richtum imo vil woli schein.  
sin stul was gut helphinbein,  
5 woli gidreit undi irgrabin,  
mid dim goldi was er bislagin.  
sechs gradi gingin dir zu.  
zwelf gummin dinotin imo du.  
dru tusint maniger erin,  
10 di giwist er alli mid sinir leri.

- 15 Sin dinist daz was vesti,  
so min demo kunigi solti gebin sin ezzin.  
di scuzzilin undi di nepphi,  
di woli gisteinitin chophi,  
5 daz was alliz guldin.  
si achden sinen huldin.  
nihinis dinistmannis niwart min  
.....  
. . . dinotin gizoginlich,  
10 also gibot Salomon dir richi.

both large and small.  
 She was a ruler of great power.  
 Her gifts were appropriate for a king.

13 In books we can read for a certainty  
 that a table had been built at his court  
 with silver supports.

They carried this table as a unit.  
 5 They lifted it up at all four corners.  
 They carried it before the king.  
 He ate his meals on it in splendor.  
 The wood came from Lebanon.  
 Those who are deficient in wisdom  
 10 should hear what this means.

14 There was great refinement at his court.  
 There there was a sufficiency of all good things.  
 His riches shone upon him brilliantly.  
 His throne was of fine ivory,  
 5 beautifully turned and carved  
 and studded with gold.  
 Six *gradi* led up to it.  
 Twelve men served him then.  
 Three thousand of great renown,  
 10 he instructed all of them with his teaching.

15 The king received exacting service  
 when it was time to bring him his meals.  
 The bowls and the cups,  
 the bejeweled goblets  
 5 were all golden.  
 They strove to gain his favor.  
 There was not a single servant  
 .....  
 . . . served properly  
 10 as the mighty Solomon ordained.

## 136 DAS LOB SALOMONS

- 16 Sin dinist daz was vesti:  
so der kunic solti gan zi resti,  
sechzic irwelitir gnechti  
di muosin sin girechti.  
5 der helidi igilich  
druc sin swert umbi sich,  
di dir in soltin biwachtin  
zi iglichin nachtin.  
von simlichir ginozschaf  
10 vil michil was sin herschaf.
- 17 Do chom du gotis stimmi  
zi demo kuniclichin manni;  
der wistum imo zu vloz.  
er niwissi an dir erdi sinin ginoz,  
5 der imo gilich wari  
in sinir vrambairi.  
alliz an imo gizirit was,  
in Hiersalem militaris potestas.
- 18 Do suz rehti virnam,  
vil harti su sin irchom.  
su sprach 'woli dich, kunic Salomon,  
in dimo hovi ist vil schoni.  
5 vil sælic sint du kint,  
du dir in dinimo dinisti sint.  
dinis wistumis han ich irvundin  
mer danni mir iman mochte irkundin.  
kunic, nu wis gisundi,  
10 ich wil heim zi landi.'
- 19 Salmon der was heri.  
er hiz vur tragin gebi vil meiri  
des edilin gisteinis,  
grozzis undi cleinis.  
5 mid allin erin hizzer si biwarin,  
er li si vrolichin von imo varin;  
vil minniclichi su von imo irwant,  
er vrumit si ubir daz meri in iri lant.

- 16 The king received exacting service.  
When it was time for him to go to bed  
sixty select warriors  
were required to attend him.
- 5 Each of the valiant knights  
who were supposed to guard him  
every night  
carried a sword at his side.  
Because he had such companions  
10 his dominion was very great.
- 17 The voice of God  
reached the king.  
Wisdom poured into him.  
He did not know anyone on earth  
5 who could equal him  
in magnificence.  
Everything about him had been made splendid,  
in Jerusalem *militaris potestas*.
- 18 When she understood this fully  
she was filled with awe of him.  
She said, "Hail, King Solomon,  
your court is filled with splendor.  
5 Those children are very fortunate  
who are in your service.  
I have discovered more wisdom in you  
than I ever encountered in anyone.  
King, stay well.  
10 I wish to return home to my country."
- 19 Solomon was great.  
He had very fine gifts brought forth,  
gems  
large and small.  
5 He had every honor bestowed on her.  
He let her depart from him with gladness.  
She turned from him very lovingly.  
He had her brought across the sea to her country.

## 138 DAS LOB SALOMONS

- 20 Der kunic bizeichinot den got,  
der disi werilt hat gibilidot,  
in des giwalt alliz daz stat,  
daz daz gistirni umbi gat.  
5 imo dinint vil vro  
VIII chori der eingili:  
di lobint in mid allir macht.  
in simo hovi niwirt nimmir nacht,  
da ist inni daz ewigi licht,  
10 des niwirt hini vurdir ziganc nicht.
- 21 Du kunigin, so ich iz virnemin kan,  
bizeihinot ecclesiam.  
du sol wesin sin brut,  
di minnit er dougin undi ubirlut.  
5 ich wæni, simo gimehilot si  
in communionem dei.  
du sol imo gilichin  
in dugintin richlichei,  
du sol giberin du kint,  
10 du dir got selbi ginennit sint.
- 22 Di dinistmin, so ich iz virnemin kan,  
bizeichnont bischoffliche man,  
di dinunt imo in plichti.  
daz lut soltin si birichtin,  
5 si soltin lerin di cristinheit  
truwi undi warheit,  
mid werchin irvullin  
daz si demo luti vori zellin.  
si sulin vur den vroni disc  
10 goti bringin hostiam laudis.
- 23 Bi Salmonis zitin  
was sulich vridi undir din lutin,  
swelich enti dir man wolte varin,  
niheinis urlougis wart man giwari.  
5 di heriverti warin stilli,  
do dagitin di helidi snelli.



20 The king signifies God,  
 who formed this world,  
 who has power over everything  
 within the compass of the stars.  
 5 Nine choirs of angels  
 serve him with great gladness.  
 They praise him with all their might.  
 In his court night never falls.  
 The eternal light shines there,  
 10 which will never grow dim forevermore.

21 The queen, as I understand it,  
 signifies *ecclesia*.  
 She will be his bride.  
 He loves her secretly and openly.  
 5 I believe that she is married to him  
*in communionem dei*.  
 She should resemble him  
 in fullness of virtue.  
 She should bear the children  
 10 who are promised to God.

22 The servants, as I understand it,  
 signify bishops.  
 They serve him devotedly.  
 They should guide people.  
 5 They should teach Christians  
 faithfulness and truth  
 and should realize in their own actions  
 the instruction they give the people.  
 They should bring *hostiam laudis*  
 10 to God at the Lord's table.

23 In the time of Solomon  
 there was such peace among all peoples  
 that no matter where one traveled  
 one never encountered any war.  
 5 Military campaigns ceased.  
 Valiant warriors were silent.

## 140 DAS LOB SALOMONS

niheinis urlougis wart man giphacht,  
man nistillit iz alliz mid sinir craft,  
als iz got selbi gibot.

10 rex pacificus do richsoti.

24 Salomon der was heri,  
sin richtum was vil meri.  
der des himilis walti  
undi daz luit sul bihaltin,  
5 der ruchi uns di gnadi zi gebin,  
daz wir immir insamint imo lebin,  
daz wir schinin in simo hovi  
mid vil michilimo lobi,  
daz wir in muzzin gesehin  
10 in der himilischin Hiersalem.

If war was engaged anywhere  
it was stilled completely by his power  
as God himself ordained.

10 *Rex pacificus* ruled then.

24 Solomon was magnificent.  
His wealth was beyond measure.  
May he who rules in heaven  
and should sustain his people  
5 deign to grant us his favor  
so that we might live with him forever,  
so that we might shine in his court  
with very great praise,  
so that we might behold him  
10 in the heavenly Jerusalem.

## HISTORIA JUDITH

### DIE DREI JÜNGLINGE IM FEUEROFEN

- 1        E got giborin wurdī,  
          do wilt er aller dirri werldi.  
          daz lut was heidin  
          undi was doch undirscheidin.
- 5        dar undir warin,  
          di dir von goti larin:  
          daz warin di herrin,  
          di gutin Israhelin.  
          ein andir si sagitin,
- 10       also si gilesin habitin,  
          daz got wæri uffī demo himili  
          sam giwaltig sami hi nidini.
- 2        Ein kunic hiz Nabuchodonosor.  
          den richin got den virkos er,  
          sinu abgot er worchti  
          ani gotis vorchti,
- 5        eni sul guldin  
          widir demo himilischin kunigi.  
          do sprach uzzir der suli  
          daz dicki was ungihuiiri:  
          si wantin, daz iz wari
- 10       der ir heilæri,  
          si irvultin alli sin gibot,  
          si giloubtin vil vasti an du abgot.
- 3        Do luitin simo zisamini  
          mid trumbin joch mid cymbilin,  
          mid phigilin undi swegilbeinin,  
          mid rottin undi mid lyrin,
- 5        mid phiffin undi mid sambuce:  
          so lobitin si den grimmin.

## THE STORY OF JUDITH

### THE THREE YOUTHS IN THE FURNACE

- 1        Before God was born  
          he ruled over all the world.  
          The people were heathen,  
          yet they were not all the same.
- 5        Among them there were those  
          who had read about God.  
          They were the ones who were pre-eminent,  
          the worthy Israelites.  
          They told each other
- 10       what they had read:  
          that God is as powerful  
          in heaven as here below.
- 2        There was a king called Nebuchadnezzar.  
          He disdained almighty God.  
          Not fearing God,  
          he had fashioned his idols:
- 5        a golden pillar  
          in opposition to the heavenly king.  
          Then, out of the pillar,  
          things were spoken that were often monstrous.  
          They thought
- 10       it was their savior.  
          They obeyed all his commandments.  
          They believed unshakeably in the idols.
- 3        In concert they played  
          trombones and cymbals,  
          fiddles and bone pipes,  
          rotes and lyres,
- 5        pipes and sambucas.  
          Thus they praised the dreadful one.

## 144    HISTORIA JUDITH

mid so gitanimo giluti  
so bigingin si sini ziti.

- 4        Dar komin dri herrin,  
          di dir goti lib warin.  
          der eini hiz Sydrac,  
          dir andir Misac,  
5        dir dritti Abdenago.  
          voni goti bridigotin sin do.  
          den heidin kunic woltin si bicherin,  
          er niwolti si niwicht horin.
- 5        Der kuninc hiz do wirchin  
          einin ovin erinin.  
          den hizzer dri dagi eddin,  
          du dru kint zi demo ovini leiddin:  
5        ob min in daz fur nanti,  
          daz si ir got irchantin;  
          ob si daz fuir sahin,  
          daz si sinin got jahin.  
          du dru kint sprachin vor demi vuri:  
10       'dinu abgot sint ungihuri;  
          wir giloubin ani den Crist,  
          der gischuf alliz daz dir ist,  
          der dir hiz werdin  
          den himil joch di erdin;  
15       sin ist al der ertrinc.  
          kunic Nabochodonosor, dinu abgot sint ein drugidinc!'
- 6        Der kunic hiz di heidini gen zisamini,  
          dragin du dru kint zi dem ovini.  
          wi ubili sis ginuzzin,  
          di sin den ovin schuzzin!  
5        daz fuir slug in ingegini,  
          iz virbranti der heidinin eini michil menigi.  
          got mid sinir giwalt  
          machit in den ovini kalt.  
          di uzzirin brunnin,  
10       di innirin sungin:

They celebrated his hours  
with music of this sort.

4 Three highborn men came there  
who were beloved of God.  
One was called Shadrac,  
the other Mishac,  
5 the third Abednego.  
They preached to them about God.  
They wanted to convert the heathen king.  
He refused to hear a thing they had to say.

5 Then the king had an oven  
made of brass.  
He had it heated for three days  
and had the three youths led to the oven.  
5 If they were told about the fire,  
they would remain certain of their god.  
If they saw the fire,  
they would affirm his god.  
In front of the fire the three youths said:  
10 "Your idols are monsters.  
We believe in Christ,  
who created all that there is,  
whose word brought  
heaven and earth into existence.  
15 The entire world is his.  
King Nebuchadnezzar, your idols are phantoms."

6 The king called the heathen together  
and had them carry the three youths to the oven.  
How those who hurled them into the oven  
had to pay for it!  
5 The fire lashed out at them.  
It burned up a large number of heathen.  
God in his might  
made the oven cold for the youths.  
Those outside burned.  
10 Those inside sang.

## 146    HISTORIA JUDITH

- do sungin si dar inni  
du suzzirin stimmi,  
do sungin sin dem ovini  
'gloria tibi, domine!  
15 deus meus, laudamus te.'  
si lobitin Crist in dem ovini.
- 7 Also di heidini daz gisahin,  
vil harti si zwivilotin.  
also harti so si gitorstin,  
so lobitin si den vurstin.  
5 si sprachin, daz unsir got wæri  
ein vil gut helphæri,  
daz er mid sinir giwalt  
machit in den ovin calt  
undi er mid simo drosti  
10 du dru kint also sampfti irlosti.  
Der kunic Nabuchodonosor undi sinu abgot  
wurdin beidu zi Babylonia gilastiro.

## DIE ÄLTERE JUDITH

- 8 Ein herzogi hiz Holoferni,  
der streit widir goti gerni.  
er hiz di alliri wirsistin man  
sinin siti lernin,  
5 daz si warin nidic  
undi niminni gnadich,  
noch uzzir iri mundi  
niman nicheini guoti redi vundi,  
niheini guoti antwurti  
10 wan mid iri scarphin swerti.
- 9 'Wazzir undi vuri  
mach in vili duiri,  
undi sich swer dir ebreschin icht kan,  
daz iri nibilibi lebindic niman.'



- Those within the oven sang  
 with sweeter voices  
 when they sang  
 "Gloria tibi, domine!  
 15 Deus meus, laudamus te."  
 They praised Christ in the oven.
- 7 When the heathen saw this,  
 their faith was shaken to its core.  
 They praised the prince of heaven  
 as much as they dared.
- 5 They declared that our God is  
 a most excellent helper,  
 that he, through his power,  
 had made the oven cold for the youths,  
 and that he, through his solicitude,  
 10 had saved the three youths with great ease.  
 Both King Nebuchadnezzar and his idols  
 were denounced in Babylon.

## THE EARLIER STORY OF JUDITH

- 8 There was a general named Holofernes  
 who took pleasure in fighting against God.  
 He had the very worst men  
 learn his ways,
- 5 so that they were full of malice  
 and showed no mercy to anyone,  
 nor did anyone ever  
 hear a good word from their mouths,  
 nor any fitting response —  
 10 except with their sharp swords.
- 9 "Make water and fire  
 scarce among them,  
 and see that not a single person  
 remains alive who knows any Hebrew."

148    **HISTORIA JUDITH**

- 5    daz was dir argisti lib.  
sit slug in Judith ein wib.
- 10    Oloferni do giwan  
ein heri michil undi vreissam  
an der selbin stunt,  
der heidin manic tuisint.
- 5    er reit verri hini westir  
durch du gotis lastir;  
da bisazzir eini burch, du hezzit Bathania:  
da slug in du schoni Juditha.
- 11    Do sazzer drumbi, daz is war,  
mer dann ein jar,  
daz er mid sinin gnechtin  
alli dagi gi zi deri burc vechtin.
- 5    di drinni warin,  
des hungiris nach irchomin;  
di dir vori sazzin,  
di spisi gari gazzin.
- 12    Do sprach Oloferni  
(di burc habit er gerni):  
'nu hat mich michil wundir,  
daz habit ich gerni irvundin,
- 5    an wen disi burgæri jehin  
odir ani wen si sich helphi virsehin  
odir wer in helphi dingi;  
si sint nach an dem endi.'
- 13    Do sprach der burcgravi:  
'swigint, Oloferni!  
wir giloubin an den Crist,  
der dir gischuf alliz daz dir ist,
- 5    der dir hiz werdin  
den himil joch di erdin;  
sin ist al der ertrinc!  
kuninc Nabuchodonosor, dinu abgot sint ein drugidinc!'

- 5 He was the wickedest person alive.  
Later he was killed by a woman, Judith.
- 10 Then and there  
Holofernes assembled  
a huge and destructive army  
of many thousand heathen.  
5 He rode far into the west  
in order to defile God.  
There he besieged a city called Bethany.  
There he was killed by the beautiful Judith.
- 11 In truth, he laid siege there  
more than a year,  
so that he and his soldiers  
might attack the city every day.  
5 Those who were inside  
nearly perished from hunger.  
Those who camped in front  
ate all the food.
- 12 Holofernes spoke.  
He wanted to possess the city.  
“I am quite amazed.  
I would like to find out  
5 whom the inhabitants of this city claim as their lord  
or from whom they are hoping for help  
or who might promise them help.  
Their end is near.”
- 13 The burgrave replied:  
“Be still, Holofernes!  
We believe in Christ,  
who created all that there is,  
5 whose word brought  
heaven and earth into existence.  
The entire world is his.  
King Nebuchadnezzar, your idols are phantoms!”

## 150    HISTORIA JUDITH

- 14        Do sprach abir einir  
          der selbin burgæri:  
          ‘nu giwin uns eini vrist, biscof Bebilin:  
          ob iz uwiri gnadi megin sin,  
5        ir giwinnit uns eini vrist,  
          so lanc so undir drin tagin ist,  
          ob unsich got durch sini guti  
          losi uzzu dirri noti.  
          nilos er unsich nicht danni,  
10       in dirri burc dingi swer so dir welli!’
- 15        Do gided du guti Judith  
          (du zi goti wol digiti),  
          su hizzir machin ein bat,  
          ze wari sag ich u daz:  
5        su was diz allir schonis wib,  
          su zirti woli den ir lib.  
          su undi ir wib Ava,  
          di gingin zi wari  
          uzzir der burgi  
10       undir di heidinischi menigi.
- 16        Do sprach Oloferni  
          (di burc habit er gerni):  
          ‘nu dar, kamirari,  
          ir machit mirz bigahin!  
5        ich gisihi ein wib lussam  
          dort ingegin mir gan;  
          mir niwerdi daz schoni wib,  
          ich virlusi den lib:  
          daz ich giniti minis libis  
10       insamint demo sconin wibi!’
- 17        Di kamirari daz gihortin,  
          wi schiri si dar kertin!  
          di vrowin si uf hubin,  
          in daz gezelt si si drugin.  
5        do sprach du guti Judith  
          (du zi goti woli digiti):

14 Next one of the inhabitants  
of the city spoke:  
“Gain some time for us now, Bishop Bebelin.  
If you would be so gracious,  
5 obtain a break for us  
that lasts three days  
so that we can see if God in his goodness  
will save us from this peril.  
If he does not save us,  
10 then let whoever wants dispose of things in this city!”

15 Then the excellent Judith began to act —  
she who prayed fervently to God.  
She had a bath prepared for herself.  
I tell you truly,  
5 she was the most beautiful woman of all.  
She adorned herself exquisitely.  
She and her maidservant Ava,  
it is true, went  
out of the city  
10 among the heathen multitude.

16 Then Holofernes spoke.  
He wanted to possess the city.  
“Get moving, chamberlains.  
Hurry up and do this for me.  
5 I see a lovely woman there  
coming towards me.  
If that beautiful woman does not become mine  
I will perish.  
Let me enjoy myself  
10 together with that beautiful woman!”

17 The chamberlains heard what he said.  
How quickly they went to her!  
They picked up the woman.  
They carried her into the tent.  
5 Then the most excellent Judith spoke —  
she who prayed fervently to God.

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- 'nu daz also wesin sol,  
        daz du, kuninc, mich zi wibi nemin solt,  
        wirt du brutlouft gitan,  
10    iz vreiskin wib undi man.  
        nu heiz dragin zisamini  
        di spisi also manigi!'  
        do sprach Oloferni:  
        'vrowi, daz dun ich gerni.'
- 18    Do hiz min dragin zisamini  
        di spisi also manigi,  
        mit alli di spisi du in demo heri was,  
        zi wari sagin ich u daz.  
5    do schancti du guoti Judith  
        (du zi goti woli digiti),  
        su undi iri wib Ava,  
        di schanctin wol zi wari.  
        der zenti saz uffin der banc,  
10    der hetti din win an dir hant.  
        do dranc Holoferni  
        (di burc di habit er gerni):  
        durch des wibis vruti  
        er wart des winis mudi.
- 19    Den kunic druc min slaffin;  
        Judith du stal im daz waffin.  
        do gi su vallin an diz gras,  
        su betti als ir was.  
5    su sprah 'nu hilf mir, alwaltintir got,  
        der mir zi lebini gibot,  
        daz ih disi armin giloubigin  
        irlosi von den heidinin.'
- 20    Do irbarmot iz doch  
        den alwantintin got.  
        do santer ein eingil voni himili,  
        der kuntiz deri vrowin hi nidini:  
5    'nu stant uf, du guoti Judith  
        (du zi goti woli digiti),

- “My king, now  
 that you are going to make me your wife,  
 if you organize a marriage festival  
 10 everyone will find out.  
 Have as much food  
 brought in as possible!”  
 Holofernes replied:  
 “Lady, I am happy to do so.”
- 18 Then they had all sorts of food  
 carried in,  
 all the food, I tell you truly,  
 that was in the army.
- 5 The excellent Judith served the wine —  
 she who prayed fervently to God.  
 She and her maidservant Ava  
 served the wine very expertly indeed.  
 Even the last man on the bench  
 10 held wine in his hand.  
 Then Holofernes drank up.  
 He wanted to possess the city.  
 Because the woman was clever  
 the wine made him tired.
- 19 The king was carried to sleep.  
 Judith stole his weapon from him.  
 Then she went out and fell prostrate on the grass.  
 She prayed as her feelings moved her.
- 5 She said: “Almighty God, who ordained that I be born,  
 now help me  
 to rescue the unfortunate faithful  
 from these heathen.”
- 20 Then almighty God  
 took pity.  
 He sent an angel from heaven.  
 He revealed to the woman down below what she was to do.
- 5 “Now stand up, most excellent Judith —  
 she who prayed fervently to God —

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unde geinc dir zi demo gizelti,  
da daz swert si giborgin.  
du heiz din wib Avin  
10 vur daz betti gahin,  
ob er uf welli,  
daz su in eddewaz dwelli.  
du zuh iz wiglich  
undi sla vrazillich,  
15 du sla Holoferni  
daz houbit von dem buchi.  
du la ligin den satin buch,  
daz houbit stoz in ginin stuchin  
undi genc widir  
20 in zi der burgi.  
dir gibutit got voni himili,  
daz du irlois di israhelischin menigi.'



- and go into the tent  
where the sword is hidden.  
Tell your maidservant Ava  
10 to go quickly and stand in front of the bed  
so that, if he wants to get up,  
she can delay him somewhat.  
You will draw the sword as if in battle  
and thrust boldly.  
15 You will cut Holofernes's  
head from his trunk.  
You will leave the sated trunk lying there.  
Stick the head in your long sleeve  
and go back  
20 into the city.  
God in heaven commands you  
to save the people of Israel."



## NOTES

### EARLIER EZZOLIED

- 2.1        “The light in the darkness” (John 1.5).
- 2.5        “In the beginning was the word” (John 1.1).
- 3.5        It seems likely that the later version of the *Ezzolied* retains the correct reading of this line: “[Lord] of earth and of heaven” (6.5). This makes better sense of the “four” elements mentioned a few lines below.
- 4.4–5     These lines translate Genesis 1.26, *Faciemus hominem ad imaginem et similitudinem nostram*, “Let us make man in our image and likeness.”

### LATER EZZOLIED

- 1.10       The line has provoked much discussion, since it is hard to imagine that *everyone* who heard the song would have become a monk. Some have suggested that the song was composed to celebrate the reformation of the Bamberg canons, each of whom then hastened to become a *better* monk. But why would a *German* song have been composed for such an occasion? Others, referring to the statement in the *Vita Altmanni* that the song was written on a pilgrimage (see introduction), have suggested the line means that everyone, on hearing the song, put on the garb of a pilgrim — which is similar to that of a monk.
- 12.5–6     This recalls Matthew 11.9, *plus quam prophetam*, “more than a prophet.”
- 12.9–12    These lines combine Matthew 3.3, *Vox clamantis in deserto: Parate viam Domini: rectas facite semitas eius*, “A voice crying in

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the wilderness: Prepare a way for the lord, make straight his paths,” with Luke 1.17, *et ipse praecedet ante illum in spiritu et virtute Eliae*, “And he will precede him in the spirit and in the power of Elijah.”

- 13.3 The division of history into six ages, after the six days of Creation, goes back to Augustine. Ordinarily Christ’s birth marks the beginning of the sixth age, as it does in *Annolied* 4.3. Ezzo follows another tradition, according to which the six days correspond to six ages, each of which lasts a thousand years (after Psalm 89.4). Since the six thousand years of history can also be understood as a single day in which the lord will come in the eleventh hour (after Matthew 20.1–16), then Christ must be born in the year 5500, half way through the sixth age.
- 13.9 “At the end of time.”
- 15.8 “Glory in the highest” (Luke 2.14).
- 17.1 “Ancient of days” (Daniel 7.9, 13, 22), said of God.
- 21.9–10 See introduction, p. 9.
- 22.1 Jesus is called high priest in Hebrews 3.1, 6.20.
- 23.1–2 The part is his soul, which was separated from his body when he descended into hell.
- 24.1–2, 5 These lines cite Isaiah 63.1, *Quis est iste, qui venit de Edom, tinctis vestibibus de Bosra? Iste formosus in stola sua*, “Who is this coming from Edom, coming from Bozrah, his garments stained red? Beautiful in his clothes. . . .”
- 25.7 “He who is strongly armed” (Luke 11.21), interpreted as referring to the Devil.
- 25.11 Draws on Mark 3.27.
- 26.1–10 The sacrifice brought by Abel prefigures the sacrifice on the cross. Abraham’s sacrifice of Isaac (Genesis 22.1–13) prefigures God’s

sacrifice of his son. According to John 3.14, Moses lifting up the snake prefigures Christ.

- 27        The blood of the Passover lamb prefigures the blood of Christ, which offers freedom and salvation.
- 28.8      “on the altar of the cross.”
- 30.1      “Spiritual Israel.”
- 30.4      “from Pharaoh’s yoke.”
- 31.1      “O blessed cross.”
- 32.3–6    *Et ego si exaltatus fuero a terra, omnia traham ad me ipsum* (John 12.32), “And if I am lifted up from the earth I will draw all men to myself.”
- 33.1      “O cross of the saviour.”
- 33.1–12   Life as a ship journey has a long tradition, going back to antiquity. Christians developed the idea into a complex allegory.

## ANNOLIED

- 2.2        These lines cite John 1.1, “voice” taking the place of the “word.” “Light” is drawn from John 1.4–5.
- 2.10      This idea is derived from the somewhat heterodox teaching concerning the Creation formulated by John Scotus Eriugena (9th century), according to whom humankind, the “third world,” combines the two other “worlds” of spirit and matter.
- 2.15      According to Greek philosophers and Greek Church Fathers, humans (the microcosm) contain within themselves all of creation (the macrocosm).
- 4.3        See note to *Ezzolied*, 13.3.

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- 5.2 The sending out of the apostles is based on Matthew 28.19; the site of their missionary work derives partly from Acts, partly from legendary traditions.
- 6.1 On the mythical origin of the Franks see the note to 22.3.
- 8.5 Ninus was considered the founder of the Assyrian empire and the builder of Nineveh. First mentioned in the *Persika* of Ctesias, he appears later in the works of Augustine and the third-century historian Justinus.
- 9.10 The dimensions of Nineveh are probably taken from Jonah 3.3–4.
- 11.1 According to the vision in Daniel 7, four animals come out of the sea: a lion with wings of an eagle, a bear with three very large teeth, a winged leopard, and a beast with iron teeth that has ten horns, three of which are displaced by a small horn. These animals were interpreted as representing the empires of the Medes, Persians, Greeks, and Selucids, whose destruction would bring the liberation of the Jews. The scheme was later revised to accommodate the Romans, so that the order of empires, as in the *Annolied*, is Babylonians, Medes and Persians, Macedonians, and Romans.
- 16 According to Jerome, who decided the fourth animal was a boar, the ten horns represent ten kings who will split up the Roman empire. The writer of the *Annolied* revises the elements in ways that are more favorable for Rome: the iron claws and teeth represent power and freedom; the ten horns are now ten allies.
- 18.12 This must refer to Caesar's wars against the Gauls — which the patriotic author of the *Annolied* has transposed to Germany.
- 19.7 Isidore of Seville makes a connection between a Mons Suevo and the Swabians (*Etymologies*, 9.2.98).
- 20.9 *Noricus ensis* is from Horace, *Odes*, 1.16.9 and *Epodes* 17.71.

- 20.15–16 This is the earliest reference to the Armenian origins of the Bavarians. It is also mentioned in the *Vita Altmanni* (see introduction).
- 20.16 In classical times Armenia was part of the Persian empire, which enables the *Annolied* to establish a connection between the Bavarians (20) and the Persians (13).
- 21.23 The etymological relation advanced here between *sahs* and *Sachsen*, “Saxon,” is probably accurate.
- 22.3 The Trojan origin of the Franks was common knowledge in the Middle Ages. The *Annolied* is the second text that attempts to ground the continuity of the Empire in the genealogical connection between Romans and Franks.
- 23.20 Xanten (from Ad Santos) was known in the second century as Colonia Trajana (after the emperor Trajan) and soon after as Colonia Trojana (after the Trojans). In the eleventh century it was sometimes called Troy.
- 25.1 Ancient sources provide no support for the role ascribed to the Germans in these strophes. In the *Pharsalia*, on which the writer of the *Annolied* draws for this passage, Lucan refers to a rumor that the tribes between the Rhine and the Elbe followed Caesar. But he dismisses it as false (1.481–83). The second-century historian Florus reports that the battle of Pharsalus was decided by Caesar’s Gallic and Germanic allies.
- 25.4 From the end of the tenth century *Gallia* was used to refer to the German regions west, *Germania* to those east of the Rhine. According to the *Kaiserchronik* (395–99), Trier is in *Gallia*.
- 28.7 This is the earliest appearance of this explanation for the use of the plural pronoun as a sign of respect. Subsequently it was cited often.

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- 29.11 Actually, Cologne was named after Agrippina, daughter of Germanicus and wife of the emperor Claudius. After the city became a *colonia* in A.D. 50, its name became Colonia Agrippinensis.
- 30.13 Ordinarily the kings were crowned in Aachen. However, in 1077 a rival king was crowned in Mainz, and in 1106 Henry VI was crowned there. These facts provide one of the few clues to the dating of the poem.
- 32.25 The fourth-century bishop Maternus is the first recorded bishop of Cologne. The earliest record of the legend that is told here dates from the ninth century, a time when many bishoprics were trying to trace their history back to the age of the apostles.
- 34.6 This probably refers to the emperor's decision to support Anno's candidacy as archbishop of Cologne in spring 1056.
- 39.1–2 This may refer to Anno's struggles with Landgraf Heinrich of Lorraine, who had to relinquish Siegburg to Anno and who died, insane, in 1061.
- 39.8 The revolt of the citizens of Cologne against Anno in 1074.
- 40.1–4 The Saxon Wars of 1073–75, which have been expanded to cover the entire Holy Roman Empire.
- 42.11–12 Bardo was bishop of Mainz, 1031–51. Heribert was bishop of Cologne, 999–1021. Arnold (or Arnulf), who figures in the next section, was bishop of Worms, 1044–65.
- 43.23 According to one account, Anno called back those he had driven out of Cologne — said to be more than six hundred merchants, whose departure had left the city desolate. At Easter 1075 he received them back into the church and returned their possessions.
- 49.15–16 The Bible mentions only one sister of Moses, Miriam, who is stricken with leprosy and then cured miraculously (Numbers 12).



## KAISERCHRONIK

- 247      *Kaiserchronik* vv. 270–62 is taken, sometimes with substantial changes, from the following parts of the *Annolied* and Priester Arnolt's *Von der Siebenzahl*:
- |         |   |
|---------|---|
| 270–378 | corresponds to <i>Annolied</i> 19.1–23.26       |
| 455–525 | corresponds to <i>Annolied</i> 24.1–28.12       |
| 526–90  | corresponds to <i>Annolied</i> 11.1–17.14       |
| 591–96  | corresponds to <i>Annolied</i> 28.13–18         |
| 603–04  | corresponds to <i>Annolied</i> 29.1–2           |
| 605–42  | corresponds to <i>Von der Siebenzahl</i> 640–95 |
| 643–49  | corresponds to <i>Annolied</i> 29.7–14          |
| 651–60  | corresponds to <i>Annolied</i> 30.15–24         |
| 661–62  | corresponds to <i>Annolied</i> 29.3–4.          |
- 300–301    This is the earliest mention of Boimunt and Ingram, who do not appear in the *Annolied*.
- 392–94    May refer to the murder of archbishop Adalbert, 1160.
- 399        See note to *Annolied* 25.4.
- 404        Labienus (Labian), Caesar's principal subordinate in Gaul, conducted military operations in 54–53 BCE against the Treveri and their leader Indutiomarus (Dulzmar). After the Roman victory, Cingetorix, Indutiomarus's son-in-law who had earlier sided with the Romans, was installed as a client king. Vercingetorix (Signator) led an unsuccessful revolt against the Romans in which the Treveri did not take part. The rather different relations of these figures in the *Kaiserchronik* derive from the *Gesta Treverorum*.

## LOB SALOMONS

- 1.1        “Illustrious light of the world.” The line refers to John 8.12, *Ego sum lux mundi*, “I am the light of the world.”
- 6.5        Some have suggested this must be the lost *Archaiologia* of the Phoenicians by Hieronymus Aegyptus that is mentioned in Josephus Flavius. However, the text says only that Jerome *found* this marvel in a Greek *Archaiologia*. There is evidence of such a

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work, falsely attributed to Eusebius, but now lost, that contained material about Solomon. St. Jerome, who translated Eusebius's *Chronicon*, is here credited with discovering material in the lost *Archaialogia*, another work (thought to be) by Eusebius.

- 10.7 "light and brightness."
- 10.8 "sweetness."
- 12.4 "incense and wealth."
- 13.2 The ambiguous *ferculum* of Song of Songs 3.9 was often taken to mean table. Honorius Augustodunensis interpreted it anagogically to mean Holy Scripture, the four legs representing the four levels of literal and allegorical meaning that are to be found in Scripture. In this spirit, the last two lines of the strophe invite the allegorical reading that is then offered in strophes 20–22.
- 14.7 "steps."
- 17.8 "military might."
- 21.1–2 That the queen is here taken to represent the Church (*ecclesia*) and is married to Christ, means she is not only the queen of Sheba, but also the bride in the Song of Songs, which was read in the Middle Ages as an allegory of the marriage of Christ and his Church.
- 21.6 "united with God in communion."
- 22.9 *Tibi sacrificabo hostiam laudis* (Psalms 115.17), "I will bring you an offering of praise."
- 23.10 "king of peace."

## HISTORIA JUDITH

- 6.14–15 "Glory be to you, Lord! My God, we praise you."
- 13.3–8 These lines repeat 5.11–16. See introduction, p. 6.



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